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No. I.

ANGLO-SAXON LEGENDS OF ST. ANDREW  
AND ST. VERONICA.

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CAMBRIDGE:  
DEIGHTON; MACMILLAN AND CO.

J. W. PARKER, LONDON.

J. H. PARKER, OXFORD.

1851.



THE

ANGLO-SAXON LEGENDS

OF

ST. ANDREW AND ST. VERONICA.

EDITED FOR

THE CAMBRIDGE ANTIQUARIAN SOCIETY,

WITH

AN ENGLISH TRANSLATION,

BY

CHARLES WYCLIFFE GOODWIN, M.A.,

LATE FELLOW OF ST. CATHARINE'S HALL, CAMBRIDGE.

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## INTRODUCTION.

I. The Prose Anglo-Saxon Legend of St. Andrew in Marmadonia, is now for the first time printed from a manuscript preserved in the Library of Corpus Christi College, Cambridge. The story is the same as that which forms the basis of the poetical Legend of St. Andrew of the Codex Vercellensis<sup>1</sup>. Its origin has been traced to an apocryphal Greek narrative, entitled *Πράξεις Ἀνδρέου καὶ Ματθαίου*, of which two manuscripts exist in the public library at Paris<sup>2</sup>. The learned Professor Thilo attributes its authorship to Leucius Charinus, a Manichæan writer of very uncertain date, by some placed at the end of the second, by others in the sixth

<sup>1</sup> The MS. known to Anglo-Saxon scholars by this title was discovered in 1832 at Vercelli, by Dr. Blum, a German philologist. The poems which formed the most valuable part of its contents were printed under the superintendence of Mr. Benjamin Thorpe for the Commissioners of the Public Records, from a transcript furnished by Dr. Blum. The impression from some unfortunate circumstance has never seen the light. A few copies only got abroad, and from one of these, Dr. Jacob Grimm published in 1840, the two principal poems under the title of *Andreas und Elene*, with a valuable preface and notes. The poem of St. Andrew has since been published with a literal translation by Mr. Kemble, for the Ælfric Society.

<sup>2</sup> Numbers 881 and 1556 of the printed Catalogue. See the Preface to Grimm's *Andreas und Elene*, or that to Mr. Kemble's *Legend of St. Andrew*.

century<sup>1</sup>. Photius (*Bibliotheca*, Codex 114) describes a work by this author entitled *αἱ τῶν Ἀποστόλων περίοδοι*, containing the travels of the Apostles Peter, John, Andrew, Thomas and Paul. The present legend appears to have formed a part of this collection. A Greek MS. in the Bodleian library at Oxford, (Cod. Baroccianus 180, pp. 111–114) entitled *Πράξεις τῶν ἁγίων Ἀποστόλων Πέτρου καὶ Ἀνδρέου*<sup>2</sup> contains an account of St. Andrew's travels in company with St. Peter, after leaving the country of the cannibals, and would seem to be another of these *Περίοδοι*. The Acts of St. Thomas, published by Professor Thilo, belong in all probability to the same cycle<sup>3</sup>.

The prose legend of St. Andrew omits several details which

<sup>1</sup> For an account of Leucius Charinus, who, as if in retribution for the fables which he palmed upon the world, has become himself a half-fabulous personage, see Cave's *Historia Literaria*, ad. ann. 180, Jones's *Canon of the New Testament*, Part II, chap. 21, and Smith's *Dictionary of Greek and Roman Biography* under *Lucius*.

<sup>2</sup> For a notice of the contents of this MS., I am indebted to Professor Earle of Oriel College, Oxford. It is an imperfect fragment, and appears to be written in execrable Greek. It commences by relating how St. Andrew upon leaving the city (doubtless that of the Marmadonians) is caught up in a bright cloud and borne to a mountain where he finds Peter, Matthias, (Matthew?) and Alexander. (This mountain is evidently that mentioned in p. 14 of our legend, whither St. Matthew goes after his release from the prison and where he finds St. Peter.) Andrew relates to Peter what he has suffered among the anthropophagi. They go together to a city of unbelievers, whom they convert by force of miracles, among which one is that of making a camel actually go through a needle's eye, which enlarges itself for the occasion to the size of a city gate (πύλη).

<sup>3</sup> *Acta S. Thomæ Apostoli ex codd. Paris. primum edidit et annotationibus illustravit J. C. Thilo, 8vo., Lipsiæ 1823.* Ælfric mentions that this legend had sometime before he wrote (*gefyra*) been converted into an Anglo-Saxon lay (*leoð-wison*). A second discovery like that of the *Codex Vercellensis* can hardly be hoped for, and the Lay of St. Thomas is probably irrecoverably lost to us. An alliterative semipoetical version of the legend was made by Ælfric, but with the omission of certain incidents which were deemed of a heterodox character, and is inserted in the collection of homilies made by him for the use of his friend Etheiwerd. Cott. MS. Jul. 7, fol. 222.

are given at length in the poetical version. The long conversation which takes place between the Saint and the heavenly steersman, from l. 930 to l. 1634 of the poem (Kemble's edition) is left out, as well as that between St. Andrew and his disciples, l. 1713 to l. 1802. So also is the account of the council held by the Marmadonians and their expedient for finding food for the multitude after the escape of their prisoners, l. 2172 to l. 2336. On the other hand, a few gaps in the narrative are supplied where the Vercelli manuscript is imperfect, *e.g.* after lines 86 and 2047. We are also furnished with the exact number of the prisoners liberated with St. Matthew, namely, two hundred and forty-eight men and forty-nine women; and these numbers may perhaps suggest some mode of correcting the evidently corrupt passages, ll. 2071 and 2079<sup>1</sup>. In the latter line the words *anes wana þe fiftig* (*qu. ? anes wana fiftig*) are clearly put for forty-nine.

The Corpus MS. is contained in a volume of Anglo-Saxon homilies, marked S. 8. (198); it is the last piece in the book and extends from fol. 386 *a*, to fol. 394 *b*. It is written in a different hand from the greater part of the volume, and has originally formed part of some other collection. At the foot of the last page the commencement of another legend has been erased. Its date may probably be placed about the end of the 10th century. No other complete copy is known to exist, but a portion of the legend is found in a MS. volume of Anglo-Saxon Homilies which is preserved in the library at Blickling Hall, Norfolk. For a transcript of this fragment I am indebted to the kindness of Mr. Benjamin Thorpe. It has proved of service in correcting one or two corrupt passages in the Corpus MS. It commences at the word *sendon*, p. 2, l. 15, and ends with the word *aræfnan*, p. 12, l. 6. All the various readings which can be considered of the smallest

<sup>1</sup> See the facsimile of the page of the MS. which contains these lines at the end of Grimm's *Andreas und Elene*.

importance as illustrating the irregularities of Anglo-Saxon spelling are given at the foot of the page, and are distinguished by the letter B. In some cases the Blickling reading is adopted in the text and that of the Corpus MS. transferred to the margin, with the mark C. The MS. text is closely adhered to, both as to spelling and accentuation; only here and there a word in brackets is introduced which seemed necessary to complete the sense, and a very few silent corrections have been made of manifest clerical errors.

The authors, both of the poetical and the prose version, must have used a Latin translation, Greek being unknown to the Anglo-Saxon monks of the 10th century, at which period it is most probable that these works were produced<sup>1</sup>. But it does not appear that any such now exists. The legend seems to have been allowed to fall into oblivion, some slight traces of it only being preserved in the Apostolic Acts of the Pseudo-Abdias, and in the Golden Legend of Jacobus de Voragine.

II. The Legend, at the head of which is placed the name of St. Veronica, is in fact made up of two, the latter part of it only relating to that Saint, an account of the embassy of one Nathan a Jew, to the emperor Tiberius, being prefixed by way of introduction. The legend of Veronica in its original form, is found in a Latin narrative of great antiquity, entitled '*Cura sanitatis Tiberii Cesaris Augusti et Damnatio Pilati*,' first published by Foggini in his *Exercitationes historico-criticæ de Romano Divi Petri itinere*, from a Vatican MS. of the 11th century, and subsequently printed from a MS. of the 8th century, by J. D. Manso, in his *Supplement to the Miscellanea Stephani Baluzii*, vol. iv. p. 55. To whom the authorship of the story belongs, when it was first

<sup>1</sup> See Mr. Kemble's Preface to the Legend of St. Andrew, p. xiv. A few words of the Latin version have crept by inadvertence into the text of the Blickling manuscript, see p. 7.

written, and whether in Greek or Latin, it is not easy to discover. The chronicler Marianus Scotus, who compiled his work about the middle of the 11th century, gives a brief summary of the legend, quoting the words of a writer whom he calls Methodius. There were several writers of this name, the earliest being a bishop of Tyre, who flourished at the close of the 3rd century. Another, patriarch of Constantinople, lived about the beginning of the 9th. The Jesuit Henschenius, who has collected most of the passages in mediæval writers relating to the subject, (in the *Bollandine Acta Sanctorum*, 4 Febr., p. 449) takes it for granted that the Bishop of Tyre is the author whom Marianus cites, and thus endeavours to establish the high antiquity of the legend, while he dismisses as altogether unworthy of notice the abovementioned Latin narrative, the apocryphal nature of which is in truth manifest enough. But a comparison of the words cited by Marianus with the opening of the *Cura Sanitatis Tiberii* is sufficient to show that this is the document from which he quotes, and his attribution of it to Methodius cannot be considered of much weight. We cannot therefore be certain that the legend is of higher antiquity than the 8th century, the date of Manso's manuscript.

The origin of the name of Veronica has been the subject of some controversy. In the apocryphal gospel of Nicodemus, the woman who was cured of an issue of blood is named *Βερονίκη* or *Βερνίκη*. (See Thilo, *Codex Apocryphus Novi Testamenti*, p. 560 and the note.) Thilo sees reason to believe that the tradition of her being thus named is as early as the 5th or 6th century. On the other hand the learned Mabillon was of opinion that the name Veronica is a corruption of the words *Vera icon*, inscribed under the celebrated portrait of Jesus Christ preserved at Rome, and he adduces quotations (*Iter Italicum*, p. 88) to show that the term Veronica was applied to the likeness itself and not to the woman to whom it belonged. Certain it is that copies

of this portrait were in mediæval times distributed to pilgrims and visitants to Rome, under the name of *Veronica*. In England they were called *Vernicles*, *i.e.* *Veroniculæ*.

In the copy of the *Cura Sanationis Tiberii* printed by Manso, a curious confusion prevails as to the name. The woman is first called *Vironice*. We then find the words, "*mulierem nomine Vironicam qui latine vocatur Vasilie*," and in another place "*introierunt Romam Volusianus una cum Pilato et vasillo Vironici*." The likeness itself is called "*igonam*" or "*higonium*." The word *vasille* looks like a corruption of *vexillum*, a term which may probably enough have been applied to the sudarium bearing the embroidered portrait. It may be mentioned that in this narrative *Veronica* is stated to have painted or worked (*depinxit*) the likeness upon her handkerchief. The received story of its having been miraculously impressed thereon, after she had lent it to Our Saviour to wipe his brow as he was on his way to the cross, is the invention of a much later age. The Saxon translation of the legend has made this part of the narrative very obscure.

Whence the story of the embassy of Nathan is derived, I have not been able to discover. A MS. in the library of St. John's College, Cambridge<sup>1</sup>, written it is supposed about the middle of the 13th century, contains a combination of the legends of Nathan and Veronica, similar to that which is here printed.

The MS. from which the Anglo-Saxon text is taken, is preserved in the Public Library, Cambridge. The volume contains the four gospels in Anglo-Saxon, the gospel of Nicodemus in the same language, and the present legend, which is described in Wanley's Catalogue under the title

<sup>1</sup> I am indebted to the Rev. J. Rigg, Secretary to the Society, for an account of this MS. It is contained in the vol. marked G. 16, and extends from fol. 116 to fol. 118. It mentions that Veronica "*in panno suo figuravit vultum illius*."

of Nathanis Judæi Legatio. This book formed a part of a collection given by Bishop Leofric to the Cathedral Church at Exeter, about the beginning or middle of the 11th century. It is beautifully written, and with fewer blunders and greater uniformity of spelling than is usual in Anglo-Saxon manuscripts. On this account I have not thought it necessary to collate a fragment of this legend which is contained in six leaves of a MS. marked D. 5 in the Corpus Library, which appears also to have belonged to Bishop Leofric's collection.

A MS. in the Cottonian Library, Vesp. D. 14, fol. 97, contains the embassy of Nathan separate from the story of Veronica. It differs in some points from the legend here printed, and as it is written in a form of Anglo-Saxon, varying somewhat from the standard dialect, it seems worth appending here.

London, March 1851.

C. W. G.

## NATHANIS JUDÆI LEGATIO.

On Tiberies dagen þæs mycele Caseres hit gelamp binnen lyttele fæce æfter þam þe Crist ahangen wæs þæt sum æðele mann wæs, þæs name wæs Tirus. And he wæs on Equitania-ricce king, under Tiberie þan Casere, and he wæs gelomest wunigende on þære ceastre Libie. And he wæs se ilca Tirus swa unhal on his and-wliten þæt þæt adle þe cancre hatte him wæs on þan nebbe fram þan swyðre nospyrle, oððet hit com to þan ege. And wæs þæt sum man wæs farende of Judea-lande, þæs name wæs Natan. He wæs anes burhmannes sune on Israele-lande, þæs name wæs Nau. And se ilce Nathan wæs forliðen, þæt he wæs gefaren fram ælcen lande

to oðren, and fram sæ to sæ, swa þæt he hæfde ealle eorðe gemæren purhfaren. And se ilca Nathan wæs gesend fram Tiberie þan Casere to Romes-byrig, to þan þæt he scolde his ærende læden Claudium. And he ferde forð on þære sæ, and se suðerne wind hine bedraf to þære burh Libia. And Tirus þær burge hlaford þæt gefran and gecneow beo heora færelde þæt heo of Judea-lande wæron, and cwæð, "Næfre ic ær swylcne wunder ne geseh, þæt of Judea-lande scipen scolden hider cumen." And Tirus þider sænde and het þæt þider scolde to him cumen se þe eldest wære on þan scipe. Nathan him sone com to, and Tirus him sone axede, "Hwæt eart þu, and hwanen come þu hider?" He him andswarede, "Ic eam Nathan Naos sune, and ic eam of Grecane-rice, and ic of Judean wæs þan Pontisscen Pilate underðeodd, and ic eam gesænd fram þan Casere Tiberie and me wæs se suðerne wind beæften, and hider adraf and awræc, þæt ic nat hwar ic eam." Tirus þa cwæð, "La gyf þu mihtest ænige bote me finden of minen yfele, ic þe wolde gyfen gold and seolfer swa mycel swa þin scip heonne ferigen wolde." And he him his yfel æteowde. Þa cwæð Nathan, "Læt þe fulhtigen on name þæs fæder and þæs sunen and þæs halgen gastes, þonne byst þu sone hal." Tirus his worden gelefde and fulht underfeng, and he wæs sone hal purh rihten geleaf, and swa fæger and swa strang swa he wæs þa þa he wæs prittig wintre. And he þa ealle his þeode to Cristendome awænde, and his godes on fyre forbærnde, and halige mynstres arærde, und halige rode þærinn gesette. And he þa Nathan and his ærendraca æfter his broðre Titus and Vespasius sænde, and wiðinnen feower wucan comen to him mid mycelen ferde. And heo þa befrinen þone Casere hwæt heo scolden, and he heom atalde of þan Nazarenisscen kinge hwa he gepined wæs, and ealle þa wundra þe he on Jerusalemes lande worhte, and he æteowde his unhæle and hwu he fulluht underfeng and ciricen hrærde, and þæron belefde and began his broðren þa to Cristendome awænde and heo to Jerusalem asænde and mid mycele ferde þa burhware uten belagen. Titus and Vaspasius and Tirus ferden geond ealle þæt land and ealle þa Judees ofslogen, þe Criste nolden heren and fulluht underfon. And heo lagen abuten þa ceastre þæt heo næfdon nænne bigleofe. And heo inne þære ceastre namen to hræde þæt heora ælc oðerne ofsloh. And heo þa eall þæt

land to Cristendome awænden. þa com Godes bebod ofer heom eallswa heo ær abæden, þæt wæs his wraca þæt heo syððen æfre unwurðe wæron on heora lifdagen, and get synden underlinges, for þan þe heo heora hlaford belæwden, ne wurð of heom næfre cyng ne ealdor ofer land ne ofer burh. Þiss synd þa gedone þing þe beo uren Ælmihtige Hlaforde Godes sune gedone wæron, þan seo lof and wille and wyrdmynt Fæder and Sune and þan Halgen Gaste, aa buten ænde. Amen.



1. ST. ANDREW.



2. ST. VERONICA.

## S. ANDREAS.

HER segð, þæt æfter þam þe Drihten Hælend Crist to heofonum astah, þæt þa apostoli wæron æt-somme; and hie sendon hlot him betweonum, hwider hyra gehwylc faran scolde to læranne. Segþ, þæt se eadiga Matheus gehleat to Marmadonia þære ceastre; segð þonne, þæt þa men þe on þære ceastre wæron þæt hi hláf ne æton, ne wæter ne druncon, ac æton manna lichaman and heora blōd druncon. And æghwylc man þe on þære ceastre com ælpeodisc, segð, þæt hie hine sona genāmon and his eagan ūt-astungon; and hie him sealdon attor drincan þæt mid myclen lyb-cræfte wæs geblanden; and mid þy þe hie þone drenc druncon, hraþe heora heorta wæs to-lesed and heora mod onwended. Se eadiga Matheus þa ineode on þa ceastre, and hraðe hie hine genamon and his eagan ūt-astungon; and hie him sealdon attor drinccan, and hine sendon on carcerne, and hie hine hetton þæt attor etan; and he hit etan nolde. For þon þe his heorte næs to-lesed<sup>1</sup>, ne his mōd onwended; ac<sup>2</sup> he wæs simle to Drihtne biddende mid myclum wope, and cwæð to him, “Mīn Drihten Hælend Crist, for þon we ealle forlēton ure cneorisse<sup>3</sup> and wæron þe fylgende, and þu eart ure ealra fultum, þa þe on þe gelyfað, beheald nū and geseoh hu þas men þinum þeowe doð. And ic þe bidde, Drihten, þæt þu me forgife mīnra eagna leoht, þæt ic geseo þa þe me onginnað don on þisse ceastre þa weorstan<sup>4</sup>

<sup>1</sup> B. tolysedu.

<sup>2</sup> B. ah.

<sup>3</sup> B. cneorisne.

<sup>4</sup> B. wyrrestan.

## ST. ANDREW.

IT saith here, that after the Lord Jesus Christ ascended up to heaven, the Apostles were together, and they cast lots among them whither each of them should go to teach. It saith that the blessed Matthew was allotted the city of Marmadonia ; moreover the men of that city ate not bread, neither drank water, but men's flesh they ate and drank their blood ; and whatsoever stranger came to the city, it saith that they straightway took him and put out his eyes ; and they gave them to drink poison mingled by powerful magic, and when they had drunk it, forthwith their heart was dissolved and their mind changed. The blessed Matthew went therefore to this city, and straightway they took him and put out his eyes, and they gave him poison to drink, and they put him in prison and bade him take the poison, but he would not ; wherefore his heart was not dissolved nor his mind changed ; but he prayed continually to the Lord with much weeping, and said ; “ My Lord Jesus Christ, forasmuch as we all left our callings, and followed thee, and thou art the support of all of us who believe on thee,—behold now and see what these men do towards thy servant. And I pray thee Lord that thou grant me the light of mine eyes, that I may see the men who prepare for me in this city the worst torments ; and

tintrego ; and ne forlæt me, mīn Drihten Hælend Crist, ne me ne sele on þon bitterestan deaþ.”

Mid þy þe he þis gebed se eadiga Matheus gecweden hæfde, mycel leoht and beorht<sup>1</sup> onleohte þæt carcern ; and Drihtnes stefn wæs on þæm leohte cweþende, “Matheus, mīn se leofa beheald on mé.” Matheus þa lociende he<sup>2</sup> geseah Drihten Crist, and eft Drihtnes stefn wæs<sup>3</sup> cweþende, “Matheus, wes þū gestrangod and ne ne<sup>4</sup> ondræd þu þe, forþon ne forlæte ic þe æfre ; ac<sup>5</sup> ic þe gefreolsige of ealra<sup>6</sup> frecennesse, and nalæs þæt ān, ac simle ealle þine breþere<sup>7</sup>, and ealle þa þe on me gelyfað on eallum tidum oþ ecnesse : āc onbid hēr XXVII nihta, and æfter þan ic sende to þē Andreas þinne broþor and he þe út alædeþ of þissum carcerne, and ealle þa þe mid þe syndon.”

Mid þy þe þis gecweden wæs, Drihten him eft to-cwæð, “Sib si mid þe, Matheus.” He<sup>8</sup> þa [wæs] þurhwuniende mid gebedum and<sup>9</sup> Drihtnes lōf singende on þam carcerne. And þa ūnrihtan men ineodon in þæt carcern, þæt hie þa men ūtlædan woldon and him to mete dōn. Se eadiga Matheus þa betynde his eagan, þy læs þa cwelleras gesawan þæt his eagan geopenede<sup>10</sup> wæron, and hie<sup>11</sup> cwædon him betwynnum, “III dagas nū tō lafe syndon, þæt we hine willað acwellan and us to mete gedōn.”

Se eadiga Matheus se gefelde XX daga. Ða Drihten Hælend Crist cwæð to Andreæ his apostole, mid þi þe he wæs in Achaia þam lande and þær lærde his discipuli, he cwæð, “Gang on Marmadonia<sup>12</sup> ceastre, and alæd þanon Matheus<sup>13</sup> ; for þon<sup>14</sup> III dagas to lafe syndon, þæt hie hine willað acwellan and him to mete gedōn.” Se haliga Andreas him and-swarode<sup>15</sup>, and he cwæð, “Mīn Drihten Hælend<sup>16</sup> Crist, hū mæg ic hit on þrim dagum gefaran ? āc ma wen is þæt þu onsende þinne engel, se hit mæg hrædlicor gefaran ; forþon

<sup>1</sup> B. frea-beorht.

<sup>2</sup> B. omits he.

<sup>3</sup> B. *inserts* geworden to him *after* wæs.

<sup>4</sup> B. *has only one* ne.

<sup>5</sup> B. ah.

<sup>6</sup> B. ealre.

<sup>7</sup> B. broþor.

<sup>8</sup> C. omits He.

<sup>9</sup> B. *inserts* wæs *after* and.

<sup>10</sup> B. geopenode.

<sup>11</sup> C. he.

forsake me not Lord Jesus Christ, and give me not up to this most bitter death."

When the blessed Matthew had ended this prayer, a great and bright light illumined the prison, and the Lord's voice was in the light saying, "Matthew, my beloved one, look on me." Matthew looking, beheld the Lord Christ; and again the Lord's voice said, "Matthew be thou strengthened, and be not afraid, for I will never forsake thee; but I will deliver thee from all danger, and not only thee, but all thy brethren with thee, and all those who believe on me in all times for ever. But abide here twenty-seven nights, and after that I will send to thee Andrew thy brother, and he shall bring thee out of this prison, and all those that are with thee."

After this was said, the Lord again said to him, "Peace be with thee, Matthew." He therefore continued in prayers, and sang the Lord's praises in the prison. And the wicked people came into the prison, that they might bring out the men and eat them. The blessed Matthew shut his eyes lest the murderers should see that his eyes had been opened; and they said one to another, "Three days yet remain, then will we kill him and eat him."

When the blessed Matthew had fulfilled twenty days, then spake the Lord Jesus Christ to Andrew his apostle, when as he was in the land of Achaia and taught disciples there, saying, "Go to the city of Marmadonia, and bring out Matthew from thence; for three days yet remain, and they will slay and eat him." The holy Andrew answered and said, "My Lord Jesus Christ, how can I go thither in three days? it were better that thou shouldst send thine angel, who may perform the journey more speedily; for thou knowest

<sup>12</sup> B. *here and elsewhere* Mermedonia or Mermidonia.

<sup>13</sup> B. *inserts here* þinne broþor of þam carcerne.

<sup>14</sup> B. *inserts* þe nu gyt.

<sup>15</sup> B. *here and elsewhere* andswarede.

<sup>16</sup> B. *here and elsewhere* Hælende.

mīn Drihten, þu wast þæt ic eam flæsclic man, and ic hit ne mæg hrædlice<sup>1</sup> gefāran, forþon se siðfæt is þider to lang, and ic þone weg ne cān.” Drihten him to-cwæð, “Andreas, gehēr<sup>2</sup> me; forþon þe ic þe geworhte, and ic þinne sið gestaðelode and getrymede. Gang nú to þæs sæs<sup>3</sup> waroðe mid þinum discipulum, and þu þær gemetest scīp on þam waroðe; astīg on þæt mid þinum discipulum<sup>4</sup>.”

Se haliga Andreas þa arās on mergen; and he eode to þære sæ mid his discipulum, and he geseah scīp on þam waroðe and III weras on þam sittende; and he wæs gefeonde mid mycle<sup>5</sup> gefean, and him to-cwæð, “Broðor, hwider willað<sup>6</sup> ge faran mid þis medmiclum scipe?” Drihten Hælend wæs on þam scipe swa steorreðra, and his twegen englas mid him, þa wæron gehwyrfede on manna onsyne. Drihten Crist him to-cwæð, “On Marmadonia ceastre.” Se haliga Andreas him andswarode, and he cwæð, “Broðor onfōh us mid eow on þæt scīp, and gelædað us on þa ceastre.” Drihten him to-cwæð; “Ealle men fleoð of þære ceastre; to hwæm willað<sup>7</sup> ge þider faran?” Se haliga Andreas him andswarode; he cwæð, “Nēd-mycel<sup>8</sup> ærende we þider habbað, and us is þearf þæt we hit<sup>9</sup> gefyllon.” Drihten Hælend<sup>10</sup> him to-cwæð, “Astigað on þis scīp to us, and sellað us eowerne fær-sceat.” Se haliga Andreas him andswarode, “Gehyrað ge broþor! nabbað we fær-sceat, āc<sup>11</sup> we syndon discipuli Drihtnes Hælendes Cristes, þa he geceas. And þis bebod he us sealde, and he cwæð, þonne ge faren godspel to lærenne, þonne nabbe ge mid eow hlaf ne feoh, ne twifeald hrægl. Gif þu þonne wille mildheortnesse mid us dōn, saga<sup>12</sup> us þæt hrætlice<sup>13</sup>; gif þu þonne nelle, gecyð us<sup>14</sup> þonne weg.” Drihten Hælend him to-cwæð, “Gif þis gebod eow wære geseald fram eowrum Drihtene, astigað hider mid gefean on min scip.”

<sup>1</sup> B. hrædlicor þider geferan.

<sup>2</sup> B. gehyre.

<sup>3</sup> C. sæ.

<sup>4</sup> B. *has here the following words*:

And mid þy þe he þis cwæð, Drihten Hælend ða git wæs sprecende and cwæð, “Sib mid þe and mid eallum þinum discipulum.” And he astag on

Lord that I am but a man of flesh, and I cannot perform this journey quickly, for the way thither is too long, and I know not the road." The Lord said to him, "Andrew, hearken to me, for it is I that made thee, and I have appointed and determined this journey for thee; go now therefore to the sea shore with thy disciples, and thou shalt find there a boat on the strand; embark in it with thy disciples."

The holy Andrew arose in the morning, and went to the sea with his disciples, and he saw a boat on the shore and three men sitting therein, and he rejoiced with great joy, and said to them, "Brethren, whither sail ye with this small boat?" (It was the Lord Jesus in the boat as the steersman, and his two angels with him, who were changed into human form.) The Lord Christ replied, "We go to the city of Marmadonia." The holy Andrew answered and said, "Brother, take us with you into the boat, and bring us to that city." The Lord said to him, "All men flee from that city; wherefore would ye go thither?" The holy Andrew answered him and said, "We have a pressing errand thither, and need is that we fulfil it." The Lord Jesus said to him, "Come into the ship to us, and give us your passage money." The holy Andrew answered him, "Listen brothers; we have no passage money, but we are disciples of the Lord Jesus Christ, whom he chose: and he gave us this commandment, saying, When ye go to preach the gospel take with you neither bread nor money, nor twofold raiment. If thou therefore wilt do us kindness, tell us so quickly, but if thou wilt not, at least make known to us the way." The Lord Jesus said to him, "Seeing this commandment was given to you by your Lord, ascend therefore hither with cheerfulness into my boat."

heofonas. Tunc Sanctus Andreas surgens mane abiit ad mare cum discipulis suis, et vidit naviculam in litore et intra nave sedentes tres viros.

<sup>5</sup> B. myclum.

<sup>6</sup> B. wille.

<sup>7</sup> B. wille.

<sup>8</sup> B. medmycei.

<sup>9</sup> B. inserts þeh after hit.

<sup>10</sup> B. Hælende Crist.

<sup>11</sup> B. ah.

<sup>12</sup> B. sæge.

<sup>13</sup> B. hrædlíce.

<sup>14</sup> B. swa þeah þone weg.

Se halga Andreas astah<sup>1</sup> on þæt scīp, and he gesæt beforan þam steorreþran, þæt wæs Drihten Hælend Crist. Drihten Hælend him to-cwæð, “ Ic geseo forþon þe þas broðor synt<sup>2</sup> geswencede of þisse sæwe hreohnesse; ācsa hie hwæþer hi woldon to lānde<sup>3</sup> astīgan, and þin þær onbidan oþ þæt þu gefylle þine þenunge to þære<sup>4</sup> þu eart sended, and þu eft hwyrfest to him.” Se halga Andreas him to-cwæð, “ Mine<sup>5</sup> bearn, wille<sup>6</sup> ge to lande faran and min þær onbidan?” His discipuli andswarodon and hie cwædon, “ Gif we gewitað fram þe, þonne beo we fremde<sup>7</sup> fram eallum þam godum þe þu us gearwodest; ac we beoð mid þe swā hwær<sup>8</sup> swā þu færest.” Drihten Hælend him to-cwæð, to þam halgan Andrea, “ Gif þu sy soðlice his discipul se is cweden Crist, spec<sup>9</sup> to þinum discipulum be þam mægenum þe þin lāreow dyde, þæt<sup>10</sup> sie gebletsod hiere heorte, and hie ofergieton<sup>11</sup> þisse sæwe ege.” Se haliga Andreas cwæð to his discipulum, “ Sumre tide mid þi þe we wæron mid urum Drihtne, we astigon mid him on scīp; he ætywde us swā he slæpende wære to costianne, and dyde swiþe hreoge<sup>12</sup> þa sæ fram þam winde wæs geworden, swā þæt þa selfan yþa wæron ahafene ofer þæt scip. We us þa swiðe andrēdon and cigdon tō him, Drihtne Hælendum Criste. And he þa aras and bebead þam winde þæt he gestilde, and wæs geworden mycel smyltnes on þære sæ. And<sup>13</sup> hi hine ondredon ealle þa þe his weorc gesawon. Nu þonne mine<sup>14</sup> bearn ne ondrēdaþ ge eow, forþon þe ure God ūs ne forlæteð.”

And þus cweþende se halga Andreas he sette his heafod ofer ænne his discipul<sup>15</sup> and slēp<sup>16</sup>. Drihten Hælend þa wiste forþon þe se halga Andreas þa slēp; he cwæð to his englum, “ Genimað Andreas and his discipuli, and asettað hie beforan Marmadonia ceastre, and mid þi þe ge hie þær asetton

<sup>1</sup> B. astag.<sup>2</sup> B. synd.<sup>3</sup> B. eorþan *for* lande.<sup>4</sup> B. *inserts* þe.<sup>5</sup> B. min.<sup>6</sup> B. willaþ ge astigan on eorðan.<sup>7</sup> C. *omits* fremde.<sup>8</sup> B. hwær wider.<sup>9</sup> B. sprec.

The holy Andrew ascended into the boat, and he sat before the steersman, who was the Lord Jesus Christ. The Lord Jesus said to him, "I see that these brethren are wearied of the roughness of the sea: ask them whether they will get out to land, and await thee there until thou fulfil thy business at the place whither thou art sent, and return again to them." The holy Andrew said to them, "My children, will ye go to land, and await me there?" His disciples answered and said, "If we depart from thee, then be we cut off from all the good things that thou hast prepared for us; but we will remain with thee whithersoever thou goest." The Lord Jesus said to the holy Andrew, "If thou beest truly his disciple, who is called Christ, speak to thy disciples concerning the miracles which thy teacher wrought, that their hearts may be cheered, and they may forget the terrors of the sea." The holy Andrew said to his disciples; "Once upon a time when we were with our Lord, we ascended with him on board ship, and he appeared to us as though he were asleep, to prove us, and he caused the sea to become rough with wind, so that the waves mounted over the ship. But we were greatly afraid, and cried to him, our Lord Jesus Christ; and he arose and commanded the wind that it should be still, and a great calmness came over the sea; and all those who saw his work were afraid. Now, therefore, my children, fear not ye, for our God will not forsake us."

And thus saying, the holy Andrew laid his head upon one of his disciples, and slept. The Lord Jesus perceived that the holy Andrew slept, and said to his angels, "Take Andrew and his disciples, and set them before the city of Marmadonia, and when ye have placed them there, row again to me." And

<sup>10</sup> B. þætte sy geblissad.

<sup>11</sup> B. syn ofergytende.

<sup>12</sup> B. hreonesse ðære sæwe.

<sup>13</sup> *for* and hi hine C. *simply* hie.

<sup>14</sup> B. min.

<sup>15</sup> B. discipula.

<sup>16</sup> B. onsleep.

hrowað<sup>1</sup> eft tō me.” And þa englas dydon swā heom beboden wæs, and he āstah on heofonas.

þa se mergen<sup>2</sup> geworden wæs, þa se haliga Andreas licgende wæs beforan Marmadonia ceastre, and his discipulos þær slæpende wæron mid him. And he hie aweahte and cwæð, “Arisað mine bearn and ongitað Godes mildheortnesse, sio is nū mid us geworden. We witon þæt ūre Drihten mid us wæs on þam scipe, and we hine ne ongeaton. He hine ge-eadmedde<sup>3</sup> swā steorreþra, and he hine æteowde swā man us to costienne.” Se halga Andreas þa locode to heofonum, and he cwæð, “Mīn Drihten Hælend Crist, ic wat þæt þu ne eart feor fram þinum þeowum, and ic þe beheold on þam scype and ic wæs to þe sprecende swā to men. Nu þonne Drihten, ic þe bidde þæt þu mē þe onywe on þisse stowe.” þa þis gecweden wæs, þa Drihten him ætywde his onsyne on fægeres cildes hiwe, and him to cwæð, “Andreas, geseoh<sup>4</sup> mid þinum discipulum.” Se halga Andreas þa hine gebæd and cwæð, “Forgif me, mīn Drihten, þæt ic to þe sprecende wæs swā to men. And wēn is þæt ic gefirnode forþon ic þe ne ongeat.” Drihten him þa to-cwæð, “Andreas nænig<sup>5</sup> wuht þu gefirnodest, āc forþon ic swā dyde, forþon þu swā cwæde þæt þu hit ne meahtes<sup>6</sup> on III dagum þider<sup>7</sup> geféran; forþon ic þe swā æteowe<sup>8</sup> forþon ic eōm mihtig mid worde<sup>9</sup> swā eall to dōne, and ānra gehwīlcum<sup>10</sup> to æteowenne swā swā me licað. Nu þonne arīs and gā<sup>11</sup> on þa ceastre to Matheum þinum breþer, and læt<sup>12</sup> þonne hine of þære ceastre, and ealle þa þe mid him syndon. Ana<sup>13</sup> ic þe gecyþe Andreas, forþon þe manega tintrega hie þe onbringað, and þinne lichaman geond þisse ceastre lonan<sup>14</sup> hie to-stencap, swā þæt<sup>15</sup> þin blod flowð ofer eorðan swā wæter. To deaþe hie þe willað gelædan ac hi ne magon, ac<sup>16</sup> manega earfoðnessa hie þe magon on

<sup>1</sup> B. hweorfað.<sup>2</sup> B. morgen.<sup>3</sup> B. geaðmedde.<sup>4</sup> B. gefeoh. <sup>5</sup> B. ne gefyrenodost þu nanwuht ah forðon þu cwæde &c.<sup>6</sup> B. mihte.<sup>7</sup> B. hider.<sup>8</sup> B. æteowde.<sup>9</sup> C. omits mid worde.<sup>10</sup> B. inserts hwæt.<sup>11</sup> B. gang.

the angels did as it was commanded them, and the Lord ascended up to heaven.

When the morning was come, the holy Andrew lay before the city of Marmadonia, and his disciples asleep with him. And he awoke them and said, "Arise, my children, and acknowledge the mercy of God, which has now been shown towards us; for we know that it was our Lord who was with us in the boat, and we knew him not; he humbled himself to be a steersman and showed himself to us as a man, to prove us." Then the holy Andrew looked towards heaven, and said, "My Lord Jesus Christ, I know that thou art not far from thy servants; and I beheld thee in the boat and spake with thee as with a man. Now therefore Lord I pray thee that thou appear to me in this place." When this was said, the Lord appeared unto him, his face like that of a fair child, and said to him, "Andrew, look on me, with thy disciples." Then the holy Andrew prayed and said, "Forgive me, my Lord, that I spake to thee as to a man, and without doubt I have sinned in that I knew thee not." The Lord said to him, "Andrew thou didst no whit sin; but for this cause I did it, for that thou saidst that thou mightest not journey to this place in three days. Therefore I so appeared to thee, for I have power to do all things, and to appear to every man as it liketh me. Now therefore arise, and go into the city to Matthew thy brother, and bring him out of the city, and all those who are with him. Only I make known unto thee, Andrew, that they shall bring many torments upon thee, and shall scatter thy body through the streets of the city, so that thy blood shall flow upon the earth like water, and they shall lead thee forth to death, but they shall not be able to kill thee. But do thou notwithstanding endure all

<sup>12</sup> B. alæde.<sup>13</sup> B. eno *for* ana.<sup>14</sup> B. lanan.<sup>15</sup> B. þætte.<sup>16</sup> C. *omits the words* ac manega earfoðnessa þe magon. *The passage is otherwise corrupt. I have corrected it from B.*

gebringan; ac þonne hwæþere arefna þu þa ealle Andreas, and ne dō þu æfter heora ūngeleafulnesse. Gemūne hu manega earfoðnesse fram Judeum ic wæs þrowiende þa hie me swungon and hie me spætton<sup>1</sup> on mine<sup>2</sup> onsyne. Ac eall ic hit aræfnede þæt ic eow æteowe hwylce<sup>3</sup> gemete ge sculon aræfnan. Gehiere me Andreas, and aræfna þas tintrego, forþon manige synt on þisse ceastre þa sculon geleofan on minne naman."

Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas. Se haliga Andreas þa ineode on þa ceastre mid his discipulum, and nænig man hine ne mihte geseon. Mid þi þe hie comon to þæs carcernes dyru, hie þær gemetton seofon hyrdas standan. Se haliga Andreas þa gebæd on his heortan, and raðe hio wæron deade. Se halga Andreas þa eode to þæs carcernes duru, and he worhte Cristes rode tacen, and raþe þa dura wæron ontynede, and he ineode on þæt carcern mid his discipulum, and he geseah þone eadigan Matheus ænne sitton singende. Se eadiga Matheus þa and se haliga Andreas hie wæron cyssende him betwéonon. Se halga Andreas him to-cwæð, "Hwæt is þæt, broþor? hū eart þu her gemet? Nu þry dagas to lafe syndon þæt hie þe willaþ acwellan, and him to mete gedōn." Se halga Matheus him andswarode, and he cwæð, "Broþor Andreas, ac ne gehyrdest þu Drihten cweþende, forþon þe ic eow sende swā swā sceap on middum wulfum? þanon wæs geworden, mid þy þe hie me sendon on þis carcern, ic bæd urne Drihten þæt he hine æteowde, and hraþe he me hine æteowde, and he me to-cwæð, "Onbid hér XXVII daga, and æfter þon ic sende to þe Andreas þinne broþor, and he þe út-alæt of þissum carcerne and ealle þa mid þe syndon. Swā me Drihten to-cwæþ, ic gesie. Broðor, hwæt sculon we nu dōn?"

Se halga Andreas þa and se halga Matheus gebædon to Drihtne, and æfter þon gebede se haliga Andreas sette his hand ofer þara weras eagan þe þær on lande wæron, and gesihþe hie onfengon. And eft he sette his hand ofer hiora heortan,

<sup>1</sup> B. spætlædon.<sup>2</sup> B. minne ondwlēotan.<sup>3</sup> B. hwylcum.

these things, Andrew, and do not thou after their unbelief. Remember how many afflictions I suffered of the Jews, who scourged me and spat upon my face. But all this I endured, that I might show you in what manner ye ought to suffer. Harken to me, Andrew, and endure these torments, for many are they in this city who shall believe on my name."

When the Lord Jesus Christ had said this, he ascended up into heaven. Then went the holy Andrew into the city with his disciples, and no man might see him. When they came to the prison door, there found they seven guards standing. The holy Andrew then prayed in his heart, and straightway they became dead men. Then went the holy Andrew to the door of the prison, and he made the sign of Christ's cross, and immediately the doors were opened, and he entered into the prison with his disciples, and saw the blessed Matthew sitting alone singing. Then the blessed Matthew and the holy Andrew kissed one another, and the holy Andrew said to him, "How is it, brother, that thou art found here? There are now yet three days, and they will slay thee and eat thee." The holy Matthew answered him and said, "Brother Andrew, didst thou not hear the Lord say, Lo, I send you forth as sheep in the midst of wolves? It came to pass therefore, when they put me into this prison, that I prayed our Lord that he would appear, and straightway he showed himself to me, and said, Abide here twenty-seven days and after that I will send to thee Andrew thy brother, and he shall bring thee out of this prison, and all those that are with thee. As the Lord said to me, I now behold it done: and now brother what shall we do?"

Then the holy Andrew and the holy Matthew prayed to the Lord, and after the prayer the holy Andrew put his hand upon the men's eyes who had been blinded, and they received their sight; and afterwards he set his hand upon their hearts,

and heora andgeat him eft to-hwirfde. Se haliga Andreas him to-cwæð, “Gangað on þas niþeran dælas þisse ceastre, and ge þær gemētað mycel fīc-treow : sittað under him and etað of his wæstmum oð þæt ic eow tō-cyme.” Hi cwædon to þam halgan Andrea, “Cum nu mid us, forþon þe þu ēart ūre wealdend, þy læs wén is þæt hi us eft genimon and on þa wyrstan tintrega hie us ongebringan.” Se haliga Andreas him to-cwæð, “Farað þider, forþon þe eow nænig wiht ne derað ne ne swenceþ.” And hraðe hie þa ealle ferdon, swā him se halga Andreas bebed. And þær wæron on þæm carcerne twā hund and eahta aud feowertig wera, and nigon and feowertig wifa, ða se haliga Andreas þānon onsende. And þone eadigan Matheum he gedyde gangan to þam east-dæle mid his discipulum and asetton on þa dune þær se eadiga Petrus se apostol wæs. And he þær wunode mid him.

Se haliga Andreas þa ūteode of þæm carcerne, and he ongan gangan ūt þurh midde þa ceastre, and he com to sumre stowe, and he þær geseah swer standan, and ofer þone swer ærne onlicnesse. And he gesæt be þam swere ānbidende hwæt him gelimpan scolde. Ða ūnrihte men þa eodon þæt hie þa men ūtgelæddon, and hie to mete gedōn. And hie gemetton þæs carcernes duru opene, and þa seofon hyrdas deade licgan. Mid þy þe hie þæt gesawon hie eft hwirfdon to hiora ealdormannum, and hie cwædon, “Þīn carcern open we gemetton, and ingangende nænige we þær gemetton.” Mid þī þe hie gehyrdon þara sacerda ealdormen, and hie cwædon him betweenan, “Hwæt wile þis wesan? Wén is þæt hwile wundor ineode on þæt carcern and þa hyrdas acwælde, and somnunga<sup>1</sup> þy þær betynede wæron.”

Æfter þissum him æteowde deofol on cnihtes onlicnysse, and him tō-cwæð, “Gehyrað me, and secað her sumne ælþeodigne man þæs nama is Andreas, and acwellað hine. He þæt is se þa gebundenan of þissum carcerne ūtalædde, and

<sup>1</sup> *A word lost. Read somnunga alysde þa þe þær &c.*

and their understanding returned to them again. The holy Andrew said to them, "Go to the lower part of the city, and there ye shall find a great fig tree; sit under it, and eat of its fruit until that I come to you." They said to the holy Andrew, "Come now with us, for thou art our ruler, lest haply they catch us again and put us to the worst torments." The holy Andrew said to them, "Go ye thither, for nothing shall hurt you nor trouble you." And straightway they all went as the holy Andrew bid them; and there were in the prison two hundred and eight and forty men, and nine and forty women, whom the holy Andrew sent forth therefrom; and he caused the blessed Matthew to go eastward with his disciples, and settle upon the hill where the blessed apostle Peter was. And he dwelt there with him.

Then went the holy Andrew out of the prison, and he began to go out through the midst of the city, and came to a certain place where he saw a column standing, and upon the column a brazen image. And he sat down by the column waiting what should happen to him. Then went out those wicked people that they might bring forth the men and eat them, and they found the prison door open, and the seven guards lying dead. When they saw that they returned again to their rulers and said, "We found the prison open, and entering in we found no man there." When the chiefs of the priests heard that, they said among themselves, "What may this be? Perhaps some miracle has befallen the prison, and slain the keepers and suddenly released those who were shut up there."

After these things the devil appeared in the likeness of a youth and said to them, "Hearken to me and seek out here a certain stranger whose name is Andrew, and kill him: he it is that brought out of the prison those who lay bound

he is nū on þisse ceastre; ge<sup>1</sup> hine nū witon, efstað mine bearn and acwellað hine." Se haliga Andreas þa cwæð to þam deofle, "Aña þu heardeste stræl<sup>2</sup> to æghwilcre únrihtnesse; þu þe simle fihstest wið manna cyn. Mín Drihten Hælend Crist þe gehnæde in helle." Þæt deofol þa he þis gehyrde, he him to-cwæð, "Þine stefne ic gehiere, ác ic ne wát hwær þu eart." Se haliga Andreas him tō-cwæð, "Forþon þe þu eart blínd þu ne gesihst ænigne of Godes þam halgum." Þæt deofol þa cwæð to þam folce, "Behealdað eow and geseoð hine, forþon þe he þæt is se þe wið me spræc."

Ða burh-leode þa ūrnnon, and hi betyndon þære ceastre gátu, and hie sohton þæne halgan Andreas þæt hie hine genamon. Drihten Hælend hine þa æteowde þam haligan Andrea, and him tō-cwæð, "Andrea arís, and gecyð him þæt hie ongieton mīn mægen on þe wesan." Se haliga Andreas þa arás on þæs folces gesihþe, and he cwæð, "Ic eom sē Andreas þe ge secap." Þæt folc þa árnon, and hie hine genāmon and cwædon, "Forþon þu us þus dydest we hit þe forgyldað." And hie þohton hu hie hine acwellan meahton.

Þa wæs se deofol ingangende, and cwæð to þam folce, "Gif eow swā licige uton sendon rāp on his swyran, and hine teon þurh þisse ceastre lonan, and þis uton we don oþþæt he swelte. And mid þi þe he dead sie, uton we dælan his lichaman urum burh-leodum." And þa eall þæt folc þæt gehierde, hit him licode, and hraðe hie sendon rāp on his sweoran, and hie hine tugon geond þære ceastre lanan. Mid þi þe se eadiga Andreas wæs togen his lichama wæs gemenged mid þære eorðan, swā þæt blod fleow ofer eorðan swā wæter. Ða æfen geworden wæs, hi hine sendon on þæt carcern, and hie gebunden his handa behindan, and hie hine forleton; and eall his lichama [wæs] gelysed. Swilce oþre dæge þæt ilce hie dydon.

Se haliga Andreas þa weōp, and hē cwæð, "Mín Drihten Hælend Crist, cum and geseoh þæt hie me doð þinum þeowe;

<sup>1</sup> *We should probably read gif ge hine &c.*

there, and he is now in this city : if ye now know him hasten my children and slay him." The holy Andrew said to the devil, "Thou shaft hardened to all wickedness, thou dost ever fight against mankind. My Lord Jesus Christ hath trodden thee down in hell." When the devil heard this he said to him, "I hear thy voice but I know not where thou art." The holy Andrew said to him, "Inasmuch as thou art blind thou seest not any of God's holy ones." Then said the devil to the people, "Behold ye and see him, for he it is that spake with me."

The townspeople ran and shut the gates of the city, and they sought the holy Andrew that they might take him. The Lord Jesus appeared then to the holy Andrew and said to him, "Arise, Andrew, and proclaim to them that they may perceive my power in thee." Then the holy Andrew arose in the sight of the people and said, "I am Andrew whom ye seek." Then ran the people and took him and said, "Inasmuch as thou diddest thus to us, we will repay thee again." And they took counsel how they might slay him.

Then went the devil among them and said to the people, "If it so like you, let us put a rope about his neck, and drag him through the streets of the city, and let us do this until he die, and when he is dead, let us divide his body among our townsfolk." And when all the people heard that, it pleased them and straightway they put a rope about his neck, and they dragged him through the streets of the city. And while the blessed Andrew was thus dragged along, his flesh was mingled with the ground so that his blood flowed upon the earth like water. And when evening was come they put him into the prison, and bound his hands behind him and left him; and all his body was crushed. So also on the next day they did the same to him.

Then cried the holy Andrew and said, "My Lord Jesus Christ, come and see what they do to me thy servant; and I

<sup>2</sup> Compare the parallel passage in the poetical legend of St. Andrew, ll. 2380-90, Kemble's Edition. Qu.? for Ana read Ara, Cease.

and eall ic hit aræfnie for þīnum gebode, þe þu me sealdest, and þu cwæde, Ne dō æfter hiora ūngeleafulnesse. Beheald, Drihten, and geseoh hu hie me doð.” Mid þi he þus cwæð, þæt deofol cwæð tō þam folce, “Swingað hine on his muð, þæt he þus ne sprece.” Ða geworden wæs þæt hie hine eft betyndon on þam carcerne.

Ðæt deofol þa genam mid him oþre seofon deoflo, þa þe [se] haliga Andreas þanon afliesme, and ingangende on þæt carcern hie gestodon on gesihþe þæs eadigan Andreas, and hine bismriende mid myclere bismre, and hie cwædon, “Hwæt is þæt þu her gemetest? hwilc gefreolseð þe nū of ūrum gewearde? hwær is þin gilp and þin hiht?” þæt deofol þa cwæð to þam oðrum deoflum, “Mine bearn, acwellað hine, forþon he us gescende and ure weorc.” þa deofla þa blæstan hie ofer þone halgan Andreas, and hie gesawon Cristes rōde-tācen on his onsiene; hi ne dorston hine genealæcan, ac hraðe hie on weg flugon. þæt deofol him to-cwæð, “Mīne bearn, for hwon ne acwealdon ge hine?” Hie him andswarodon and hie cwædon, “We ne mihton, forþon þe Cristes rōde-tānc<sup>1</sup> on his onsiene we gesawon, and we us ondredon. We witon forþon þe ær he on þæs earfoðnesse com he ūre wæs wealdend. Gif þu mæge, acwel hine; we þe on þissum ne hersumiað, þy læs wēn sie þæt hine God gefreolsige and us sende on wyrstan tintrego.” Se haliga Andreas him to-cwæð, “þeah þe ge me acwellan, ne dō ic eowerne willan, ac ic dō willan mīnes Drihtnes Hælendes Cristes.” And þus hi geherdon and on weg flugon.

On mergen þa geworden wæs eft hie tugon þone halgan Andreas, and he cigde mid mycle wōpe to Drihtne, and cwæð, “Mīn Drihten Hælend Crist, me genihtsumiað þas tintrega, forþon ic eom geteorod. Min Drihten Hælend Crist, āne tid on rōde þu þrowodest and þu cwæde, Fæder, for hwon forlēte þu mē? Nū III dagas syndon syððan ic wæs getogen þurh þisse ceastre lanum. þu wast, Drihten, þa menniscan tyddernysse, hāt onfōn minne gast. Hwær syndon þine wōrd,

<sup>1</sup> *Sic MS.*

endure it all for thy commandment which thou gavest me, saying, Do not thou after their unbelief. Behold, Lord, and see what they do to me." While he thus spake the devil said to the people, "Smite him on the mouth, that he speak not thus." Then it came to pass that they shut him up again in the prison.

Then took the devil with him seven other devils, which the holy Andrew had put to flight from the place, and they entering into the prison stood in the sight of the blessed Andrew, and reviling him with great reproaches they said, "What is it thou hast found here? Who shall deliver thee now from our power? Where is thy boasting and thy hope?" Then said the devil to the other devils, "My children slay him for he hath shamed us and our deeds." Then the devils blew upon the holy Andrew and they saw the sign of Christ's cross upon his countenance and durst not approach him, but they quickly fled away. The devil said to them, "My children, wherefore did ye not kill him?" They answered him and said, "We could not, for that we saw the sign of Christ's cross upon his countenance, and we were afraid: we know that before he came into this affliction he was our master; kill thou him if thou canst; we will not obey thee in this, lest haply God deliver him and send us into worse torments." The holy Andrew said to them, "Though ye kill me, yet will I not do your will, but I do the will of my Lord Jesus Christ." And when they heard this they flew away.

On the morrow it came to pass again that they dragged forth the holy Andrew, and he cried with a loud voice to the Lord, and said, "My Lord Jesus Christ these torments are sufficient for me, for I am worn out. My Lord Jesus Christ, once thou didst suffer on the cross and thou saidest, Father wherefore hast thou forsaken me. Now it is three days since I was dragged through the streets of this city; thou knowest Lord the weakness of man; receive thou my spirit. Where

Drihten, on þam þu us gestrangodest, and þu cwæde, Gif ge me gehyrað and ge me beoð fylgende, ne ān loc of eowrum heafde forwyrð? Beheald, Drihten, and geseoh for<sup>1</sup> þīnum lichaman and loccas mines heafdes mid þisse eorðan synd gemengde. Ane III dagas syndon syððan ic wæs getogen to þæm wyrstan tintregum, and þu me ne æteowdest. Mīn Drihten Hælend Crist, gestranga mine heortan.”

Ðus gebiddende þam halgan Andrea Drihtnes stefn wæs geworden on Ebreisc, cweðende, “Mīn Andreas, heofon and eorðe mæg gewītan; min word næfre ne gewītað. Beheald æfter þe and geseoh þinne lichaman and loccas þines heafdes, hwæt hie syndon gewordenene.” Se haliga Andreas þa lociende he geseah geblowen treow wæstm-berende; and he cwæð, “Nū ic wat, Drihten, forþon þæt þu ne forlete mē.” On æfenne þa geworden hie hine betyndon on þam carcerne, and hie cwædon him betwynum, “Forþon þe þisse niht he swelt.” Him æteowde Drihten Hælend Crist on þam carcerne, and he aþenede his hānd and genam, and he cwæð, “Andreas, arīs.” Mid þi þe he þæt gehyrde hraþe he þa arās gesūnd, and he hine gebæd, and he cwæð, “þancas ic þe dō, mīn Drihten Hælend Crist.”

Se haliga Andreas þa lociende he geseah on middum þæm carcerne swer standan, and ofer þone swer stænenne anlicnesse. And he aþenede his handa and hiera to-cwæð, “Ondræd þe Drihten and his rōde-tanc, beforan þæm forhtigað heofon and eorþe. Nū þonne, anlicnes, dō þæt ic bidde on naman mines Drihtnes Hælendes Cristes; sænd mycel wæter þurh þinne muþ, swā þæt sien gewemmede ealle þa on þisse ceastre syndon.” Mid þi þe he þus cwæð, se eadiga Andreas, hraþe sio stænene onlicnes sende mycel wæter þurh hiora muþ swa sealt, and hie æt manna lichaman, and hit acwealde heora bearn and hyra nytenu. And hie ealle woldon fleon of þære ceastre. Se haliga Andreas þa cwæð, “Mīn Drihten Hælend Crist, ne forlæt me, ac send me þinne engel of heofonum on fyrenum wolcne, þæt þa embgange ealle þas ceastre þæt ne

<sup>1</sup> *The text is corrupt. Read forþon min lichama.*

are thy words, Lord, wherewith thou didst encourage us, saying, If ye obey me and follow me not one hair of your head shall perish? Behold Lord and see how that my flesh and the hairs of my head are mingled with the earth. It is but three days since I was dragged to the fearfullest torments, and thou didst not appear to me. My Lord Jesus Christ strengthen thou mine heart."

While he prayed thus, the Lord's voice was heard speaking to the holy Andrew in Hebrew, "My Andrew, heaven and earth may pass away; my words shall never pass away. Look behind thee and see thy flesh and the hairs of thy head, what is become of them." The holy Andrew looked and saw a full-blown tree bearing fruit, and he said, "Now I know Lord that thou hast not forsaken me." It came to pass in the evening they shut him up in the prison, and they said among themselves, "On this night he dieth." The Lord Jesus Christ appeared to him in the prison, and stretched out his hand and took him and said, "Andrew arise." When he heard that straightway he arose whole, and he prayed and said, "I give thee thanks, my Lord Jesus Christ."

Then the holy Andrew looked and saw a column standing in the midst of the prison, and upon the column a stone image; and he stretched out his hand and said to it, "Fear thou the Lord and the sign of his cross, before which heaven and earth tremble. Now therefore, O image, do that I bid thee in the name of my Lord Jesus Christ. Send a great stream through thy mouth, so that all the men may be destroyed who are in this city." When the blessed Andrew had thus spoken, straightway the stone image sent forth a great stream through its mouth like brine, and it consumed the men's bodies and killed their children and their cattle. And they all strove to flee from the city. Then said the holy Andrew, "My Lord Jesus Christ, forsake me not, but send me thine angel from heaven in a fiery cloud that he may

magen geneosian for þæm fyre.” And þus cweþende, fyren wolc astah of heofonum, and hit ymbsealde ealle þa ceastre. Mid þy þæt ongeat se eadiga Andreas, he bletsode Drihten. þæt wæter weox oþ mannes swuran, and swiþe hit æt hyra lichaman. And hie ealle cigdon and cwædon, “Wā ūs, forþon þe þas ealle ūp cōman for þissum ælþeodigum, þe we on þissum carcerne betýned habbað. Hwæt beo we dōnde?” Sume hie cwædon “Gif eow swa līce þuhte, utan gangan on þissum carcerne and hine ūt forlætan, þy læs wēn sie þæt we yfele forweorþon; and uton we ealle cigean and cweþan, forþon þe we geleofað on Drihten þyses ælþeodigan mannes; þonne afyrreþ he þas earfoðnesse fram ūs.”

Mid þi se eadiga Andreas ongeat þæt hie to Drihtene wæron gehwerfede, he cwæð to þære stænenan ānlicnesse, “Ara nū þurh mægen ūres Drihtenes, and ma wæter of þinum muþe þu ne sēnd.” And þa gecweden þæt wæter oflān, and ma of heora muþe hit ne eode. Se haliga Andreas þa ūt-eode of þam carcerne, and þæt selfe wæter þegnunge gearwode beforan his fotum. And þa þær to lafe wæron, hie comon tō þæs carcernes duru, and hie cwædon, “Gemiltsa us God, and ne dō us swā swā we dydon on þisne ælþeodigan.” Se haliga Andreas þa gebæd on þæs folces gesihþe, and seo eorþe hie ontynde and hio forswearh þæt wæter mid þam mannum. þa weras þa þæt gesawon hie him swiþe ondrædon, and hie cwædon, “Wā us, forþon þe þes deað fram Gode is, and he us wile acwellan for þissum earfoðnessum þe we þissum mannan dydon. Soðlice fram Gode he is send, and he is Godes þeowa.” Se halga Andreas him to-cwæð, “Mine bearn, ne ondrædaþ ge eow forþon þe þas þe on þis wætere syndon eft hie libbað. Ac þis is forþon þus geworden þæt ge geleofon on minum Drihtne Hælendum Criste.”

Se haliga Andreas þa gebæd to Drihtne and cwæð, “Mīn Drihten Hælend Crist, send þinne þone halgan gast, þæt āwece ealle þa þe on þisse wætere syndon, þæt hie geliefon on þinne naman.” Drihten þa het ealle arisan þe on þam

compass all this city, that men may not approach it for the fire." And as he thus spake, a fiery cloud descended from heaven, and it surrounded all the city. When the blessed Andrew perceived that, he blessed the Lord. And the water increased up to the height of a man's neck and fiercely consumed their bodies. And they all cried and said, "Woe to us, for all these things have come upon us on account of this stranger whom we shut up in the prison. What shall we now do?" Some of them said, "If it so like you, let us go to the prison and bring him out therefrom, lest haply we perish miserably; and let us all cry and say, that we believe on the Lord of this stranger; then will he remove these afflictions from us."

When the blessed Andrew perceived that they were turned to the Lord he said to the stone image, "Cease now, through the might of our Lord, and send forth no more water out of thy mouth." And this said, the water ceased, and came forth no more out of its mouth. Then went the holy Andrew out of the prison and the water itself did him reverence before his feet. And they who remained came to the prison door and said, "Pity us, O God, and do not to us as we did to this stranger." Then prayed the holy Andrew in the sight of the people, and the earth opened and swallowed up the water with the dead men. The people who saw that were greatly afraid and said, "Woe to us, for this death is from God, and he will kill us for the afflictions which we wrought upon this man. Truly he is sent from God, and he is God's servant." The holy Andrew said to them, "My children, be not afraid, for those who are now in this water shall live again. And for this cause has this thing happened, that ye may believe on my Lord Jesus Christ."

Then prayed the holy Andrew to the Lord and said, "My Lord Jesus Christ, send thine holy spirit, that he may awaken all those who are in this water, that they may believe on thy name." Then the Lord bid all those who were in the water

wætere wæron. And æfter þissum se haliga Andreas het cyrican getimbrian on þære stowe þær se swer stod. And he him sealde bebodu Drihtnes Hælendes Cristes, “And lufiað hine forþon mycel is his mægen.” And ænne of heora aldor-mannum to bisceope he him gesette, and he hi gefullode and cwæð, “Nu þonne ic eom gearo þæt ic gange to minum discipulum.” Hie ealle hine bædon and hie cwædon, “Médmycel fæc nu gyt wuna mid ús, þæt þu us gedefra gedō, forþon þe we niwe syndon to þissum geleafan gedōn.” Se halga Andreas hie þa nolde gehieran, ac he hie grette and hie swā forlet. Him fylgede mycel manigo þæs folces wepende and hrymende.

And þa ascān leoht ofer hieora heafod, mid þi se halga Andreas þanon wæs farende, [and] him ætiwde Drihten Hælend Crist on þam wege on ānsine fægernes cildes, and him to-cwæð, “Andreas, for hwan gæst þu swā buton wæstmne þines gewinnes, and þu forlete þa þe þe bædon, and þu nære miltsiend ofer heora cild þa þe wæron fylende and wepende? þara cīrm and wōp to me astah on heofonas. Nu þonne hwyrf eft on þa ceastre and beo þær seofon dagas, oþþæt þu gestrangie heora mod on minne geleofan. Gang þonne to þære ceastre mid þinum discipulum, and ge<sup>1</sup> on minne geleafan geleofon.” Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas. Se eadiga Andreas þa wæs eft hwyrfende on Marmadonia ceastre, and he cwæð, “Ic þe bletsige mīn Drihten Hælend Crist, þu þe gehwyrfest ealle saula, forþon þu me ne forlete út-gangan mid minre hat-heortan of þisse ceastre.”

Hio wæron gefeonde mycle gefean, and he þær wunode mid him seofon dagas, lærende and strangende hira heortan on geleafan ures Drihtnes Hælendes Cristes. Mid þi þe þa wæron gefyllede seofon dagas swā swa him Drihten bebad, he ferde of Marmadonia ceastre efstende to his discipulum. And eall þæt folc hine lædde mid gefean and hie cwædon, “An is Drihten God, se is Hælend Crist, and se halga Gast. þam is wuldor and gewæld on þære halgan þrynnesse þurh ealra worulda woruld soðlice a butan ende.”

<sup>1</sup> *Perhaps we should read þa þe. The passage is evidently corrupt.*

to arise. And after this the holy Andrew caused a church to be built on the spot where the column stood. And he gave them the commandments of the Lord Jesus Christ, and said, "Love him for great is his power." And he set one of their chief men as bishop over them, and baptised them and said, "Now then I am ready to go to my disciples." Then they all besought him and said, "Stay with us yet a little time, that thou mayest establish tranquillity amongst us, because we are newly turned to this faith." But the holy Andrew would not hearken to them but he bid them farewell and so left them. And a great multitude of the people followed him weeping and crying.

And there shone a light over their heads, while the holy Andrew was journeying thence, and the Lord Jesus Christ appeared to him on the way in the form of a fair child, and said to him, "Andrew, wherefore departest thou thus without fruit of thy labour, and hast forsaken those who besought thee, and pitiedst not the children of those who followed thee weeping? their tumult and cry have ascended up to me in heaven. Now therefore return again to the city, and remain there seven days, that thou mayest confirm their minds in my faith. Go then to the city where thy disciples are and those who believe in my faith." When he had said this, the Lord Jesus Christ ascended up to heaven, and the blessed Andrew returned to the city Marmadonia and said, "I bless thee my Lord Jesus Christ, thou that turnest all souls to thee, that thou didst not let me depart in my anger from this city."

And the people rejoiced with great joy. And he abode with them there seven days teaching and confirming their hearts in the faith of our Lord Jesus Christ. When the seven days were fulfilled, as the Lord had commanded him, he departed from the city Marmadonia and hastened to his disciples; and all the people conducted him forth with joy and said, "There is one Lord God, he is Jesus Christ, and the Holy Ghost; to whom is glory and power, in the holy Trinity, world of all worlds without end for ever."

## S. VERONIX.

ON Tiberius dagum ðæs miclan caseres, hyt gelamp bynnan lytlum fyrste æfter þam þe ure heofenlica Hlaford ahangen wæs, hyt wæs þæt sum æðele man wæs, þæs nama wæs Týrus. And he wæs on Equitania-ricc cyning under Tyberie þam casere, and he wæs oftost wunigende on þære ceastre þe wæs genemned Lybie. And he wæs se ylca Tyrus, þæs ðe bec secgað, swa unhal on hys andwlitan, þæt ðæt adl þe we hatað cancer hym wæs on þam nebbe, fram þam swyðran næsþyrle oð hyt com to þam eage.

Ac hyt wæs þa þæt sum man wæs farende of Judea-lande, þæs nama wæs Nathan; and he wæs anes burhmannes sunu on Ysrahela-lande, þæs nama wæs Naû. Ac se ylca Nathan wæs swa gelyðen þæt he hæfde gefaren fram ælcum lande to oðrum and fram sæ to sæ, and swa þæt he hæfde ealle eorðan ymbfaren. And se ylca Nathan wæs þa asend fram Tyberie þam casere to Romesburh, to þam þæt he sceolde hys ærende and his wedd þyder gelædan; forþig þe se casere eac, Tiberius, wæs swa unhal myd myslicum wundum þæt he wearð hreofla. And Nathan þa wæs forðwerd farende myd eallum hys ærende toward Romana-ricc, and þæt wæs on scype þæt he on for. Ac se suðerna wynd hyne and his anfareld þa swyðe gedrehte, and hyne swa genyðde þæt he to þam gete becom æt þære ceastre Lybie. And Tyrus þa ðære burge hlaford wearð þa þæt geseonde, and sona

## ST. VERONICA.

It came to pass in the days of Tiberius the great emperor, within a little time after our heavenly Lord was crucified, that there was a certain nobleman, whose name was Tyrus. And he was king in Equitania under Tiberius the emperor, and mostly dwelt in the city called Lybia. And this same Tyrus, as books say, was diseased in his face, having the malady which we call cancer in his nose, from the right nostril till it reached his eye.

Now it fell out that a certain man journeyed from Judea, whose name was Nathan, and he was the son of a citizen of Israel, whose name was Nau. And this same Nathan was so travelled a man, that he had gone from one land to another, and from sea to sea, and had journeyed over the whole earth. The same Nathan also was sent for by the emperor Tiberius to Rome, that he might do his errand and give his pledge there; for Tiberius the emperor also was so unsound by reason of various wounds that he became a leper. And Nathan was proceeding forwards upon his errand towards Rome, and it was by ship that he travelled. But the south wind sorely hindered him and his passage, and drove him till he came to the port of the city Lybia. And Tyrus the lord of the castle beheld it, and straightway knew by their course that they were from Judea, and he thus spake, greatly won-

oncneow be heora færelde þæt hig of Judea-lande wæron, and he sona þus cwæð, and wæs swyþe wundrigende, “Næfre ic ær on þyssum lande swylc wundor ne geseah, þæt æfre Judeisc men hyder on land myd scype sceoldon cuman.” Ac Tyrus þa het þær to-yrnan, and hym to-clypian þone þe on þam scype yldost wære; and Nathan hym sona to-com. And Tyrus hyne sona axode and hym to-cwæð, “Hwæt eart þu to soðe, oððe hwanon come þu?” Nathan hym andswarode þa and þus cwæð, “Ic eom Nathan Nauwes sunu, and ic of Greca-rice hyder eom cumen; and ic of Judeum wæs, þam Pontiscan Pilate underpeodd; and ic wæs æfter asend þæt ic sceolde to þam casere cuman, Tiberie, and his ærende lædan of Judeum to Romanum; ac me wæs on-sigende se stranga wynd, and me gebroht hæfð on þas stowe, þæt ic nat hwar ic eom.”

Tyrus hym þa andswarode and cwæð, “La gif þu myhtest æfre ænig þing fyndan on smyrunge, oððe on wyrtum, oððe on ænegum oðrum þyngum, þæt ðu myhtest myne wunde myd gehælan, þe ic on mynon andwlytan hæbbe; ic wolde þe to medes syllan butan ælcum twy swa gold swa sylfor swa fæla swa þu woldest, and eac þe to-foran Tyberie þam casere gebryngan.” Nathan hym andswarode and cwæð, “Eala myn hlaford, ic ne mæg nane swylce þyng fyndan, ne ic þær nan þing on ne cann: ac gif þu gefyrn on Judea-lande wære, þær ðu myhtest fyndan swylcne man and acorenne wytegan, þæs nama wæs Drihten Hælend Cryst. He sylf hælde hys folc fram heora synnum, and eac he myd hys worde hreoflan aclænsode, and he blynde onlyhte, and he deade awehte. And sum wyf wæs þoligende blodes fleusan, huru XII wynter; (seo wæs Veronix genemned), and heo hym to genealæhte wyð-æftan hym and his hrægeles fnædes æthran, and heo wearð sona þurh þæt gehæled. And he of V hlafon and of twam fixum fif þusend manna gefylde. Ealle þas þyng and oðre fæla ær his þrowunge he gefylde. Ac þa Judeas wæron myd āndan afyllede and hyne gefengon, and þa ealdras and

dering, "Never before have I seen such a marvel in this land, that Jewish men should come hither by ship." But Tyrus bid one run and call to him him who should be the principal man in the ship ; and Nathan went straightway to him. And Tyrus asked him and said, "What art thou in sooth, or from whence art thou come?" Nathan answered him and said, "I am Nathan, son of Nau, and I am come hither from Greece ; and I was of the Jews, a subject of Pontius Pilate ; and afterwards I was sent, to go to the emperor Tiberius, and to do his errand from Judea to Rome. But the strong wind overpowered me, and hath brought me to this place, that I know not where I am."

Tyrus answered him and said, "Oh ! if thou mightest find out something, whether ointment or herbs or any other thing, wherewith thou mightest heal my wound, which I have on my face ; I would give thee to thy meed without any doubt of gold or of silver as much as thou wouldest, and also would bring thee to the presence of Tiberius the emperor." Nathan answered and said, "Oh ! my lord, I can not find out any such thing, nor know I aught thereof ; but if thou hadst some time ago been in Judea, thou mightest then have found such a man, yea a chosen prophet, whose name was the Lord Jesus Christ. He himself healed his people of their sins, and also with his word he cleansed lepers, and enlightened the blind, and awoke the dead. And a certain woman was suffering from a flux of blood, even twelve winters ; (she was named Veronica,) and she approached behind him and touched the hem of his garment, and straightway through that she was healed. And he filled five thousand men with five loaves and two fishes. All these things and many others he accomplished before his execution. But the Jews were filled with envy and took

þa mæssepreostas hyne geswungon, and æt Pilate abædon þæt hig hyne moston ahôn on trywenre ealgan; and hig eac swa dydon, and hig hym dryncan sealdon þæt wæs wyn and eced gemenged togædere, and he eac on þære rôde þone gast ageaf, and he syððan to helle gefor and þær geneosode ealle þa halgan and þæt mennisce cynn alysde. And Joseph se ryhtwysa wer his lichaman bebyrigde, and þa Judeas þæto hyrdas gesetton and þær ofer sceoldon wacian, þy læs hys cnýhtas comon and þæne lichaman gefetton. Ac ic secge to soðon, þæt on þam ylcan lichaman þe he myd bebyrged wæs on þam ylcan he eft aras bynnan twam dagum; eall swa ic to soðon wat þæt he ys se soða God."

Tirus wæs þa þæt gehyrende eall swyðe georne, and hys heafod up ahebbende, and on Cryst gelyfende, he sylf and eall hys yn-hyred; and he ða þus cwæð, "Eala gyf ic þær wære, and ic hys ansyne gesawe and ic hyne oncnawan cuðe, þære wyrrestan wrace ic hyne wrecan wolde, and ealle hys fynd ofslean, for þam þe hig swa ymbe urne Hlaford gedydon." Ac ða þa Tyrus hæfde þus gesprecen, hym þa of þam andwlytan nyðer afeoll se cancer þe hyne ær swyðe amyrred hæfde; and hys flæsc wearð eall gesett and hal geworden, and he þa clypode myd hluddre stefne and þus cwæð, "Eala hyt ys se soða dema, and se mæra cyning, and se ryhtwisa God; for þam ic hyne næfre ne geseah ne on hyne ne gelyfde, buton þæt ic nu his naman gehyrde, and eom þurh þæt gehæled." And Tyrus þa nyðer afeoll on eorðan astreht, and hyne to Dryhtne gebæd and þus cwæð, "Lā ælmyhtyga God and ealra cyninga Cyning and ealra wealdendra Wealdend, ic bydde þe þæt ðu gefafige me, þæt ic mote on þæt land faran þe ðu on wære acenned, þæt ic mæge þær þyne fynd geseon and heora naman adylegian and þynne deað gewrecan."

Ac æfter þam þe he hyne þus gebeden hæfde, he to hym Nathan geclypode, and hym to-cwæð, "Eala, hu gesawe þu þa gefullian þe on Cryst gelyfdon? Cum raðe and fulla me, þæt ic mæge myd ealre heortan on hyne gelyfan; forþon ic

him, and the elders and mass-priests scourged him, and begged of Pilate that they might hang him on a wooden gallows; and even so they did, and they gave him to drink wine and vinegar mixed together; and he thus on the cross gave up the ghost, and afterwards he descended into hell, and there visited all the saints and set free the human race. And Joseph the righteous buried his corpse, and the Jews set guards thereto, that they might watch over him, lest his disciples should come and fetch away the body. But I say in sooth, that in the same body in which he was buried he afterwards arose within two days; even so I know in sooth that he is the true God."

Tyrus heard all this very gladly, and lifted up his head and believed on Christ, he and all his household; and he thus spake, "Oh! if I had been there, and had seen his face, and could have known him, I would have avenged him with the sharpest revenge, and have slain all his enemies, for that they so dealt with our Lord." But when Tyrus had thus spoken, the cancer which had before so grievously consumed him fell down from his face, and his flesh became firm and sound, and he cried with a loud voice and said, "Oh! he is the true Judge, and the mighty King, and the righteous God; for I never saw him nor yet believed on him, until that I now heard his name, and through that am I healed." And Tyrus fell down outstretched upon the earth, and prayed to the Lord, and thus spake, "Oh! almighty God, King of all kings and Lord of all lords, I beseech thee that thou permit me, that I may go to the land where thou wast born, that I may there behold thy enemies and blot out their name and avenge thy death."

And after he had thus prayed, he called Nathan to him and said to him, "Lo! now, how sawest thou those baptized who believed on Christ? Come quickly and baptize me, that I may with all my heart believe on him; for I never saw

hyne næfre ne geseah and he me swa þeah halne gedyde." Nathan hym þa to-genealæhte, and hyne sona gefullode on naman Fæderes and Suna and Halgan Gastes, and hym of-gesette þone naman Tyrus, and hyne genemde on þam fulluhte Tytus, þæt ys on ure geðeode, Arfæst.

And Tytus þa asende bodan to hys fyrdgemacan, þe wæs genemned Vespasianus, þe wæs eac hæðen; and hig begen æt-gædere wæron þonne hig to ænigre fyrde gefaran woldon. And Vespasianus þa butan ælcere yldynge hym ongear com, myd seofen þusend gewæpnodra manna. And þa he on þa ceastre becom Libie, he þa sona axode hwæt hyt soðes wære, for hwig hym man swa færlice æfter asende. Titus hym andswarode and cwæð, "Eala, for hwig ne besceawost þu on þynre heortan, þæt ðu gelyfe on þone ælmyhtegan God, and on þone lyfigendan Fæder, and hu se Hælenda Cryst Godes sunu on Judea-lande geboren wæs on þære Judeiscan ceastre Bethlêem, and hu þa Judeas hyne geswungon and on rôde ahengon, eall þurh heora andan, and hu he eft on þam þryddan dæge of deaðe aras; and his leorning-cnyhtas and mænige oðre men hyne syððan gesawon on þam ylcan flæsce þe he ær wæs; and bynnan feowertygum dagum æfter hys æryste he ætywde hys leorning-cnyhtum, and hig ealle gesawon hwar he wæs on heofenas astigende mycelre myhte. And ic wat þæt he ys se soða God. Ac uton wyt nu beon hys leorning-cnyhtas, and faran and hyne gewrecan and ealle hys fynd adylgian of ealre lyfigendre eorðan, þæt ealle þeoda syððan wyton and oncnawon þæt næfre on eorðan hys gelíca ne gewearð."

Titus and Vespasianus heora geþeagt hæfdon, swa þeah þæt Vespasianus wæs ærost gefullod, and hig syððan of Libia þære ceastre foron and on scyp astigon, and to Hierusalem ferdon, and hig eall þæt ríce myd forspyllednysse gewæhton. Ac þa ða cyningas þe on þam lande wunedon þæt gehyrdon, hig wæron swyðe gedrefede and to deaðe afærede. And se cyning Herodes þa wearð swa swyðe gedrefed, þæt he cwæð to

him and yet he hath made me whole." Then Nathan came near to him and baptized him in the name of the Father and the Son and the Holy Ghost, and took off from him the name Tyrus, and named him at his baptism, Titus, that is, in our tongue, Pious.

And Titus sent messengers to his fellow-general, who was named Vespasian, who was also a heathen; and they went both together, when they would go on any military expedition. And Vespasian came to him without delay, with seven thousand armed men. And when he came to the city Lybia, he straightway asked what it was for which they sent after him so suddenly. Titus answered him and said, "Oh! why considerest thou not in thy heart, that thou shouldest believe on the almighty God and the living Father; and how the Saviour Christ the son of God was born in Judea, in the Jewish city Bethlehem, and how the Jews scourged him and hung him on the cross, all through their envy, and how he afterwards rose from the dead on the third day; and his disciples and many other men afterwards saw him in the same flesh in which he was before; and within fourteen days after his resurrection he appeared to his disciples, and they all saw where he ascended into heaven with great power? And I wot that he is the true God. But come let us two now be his disciples, and go and avenge him and destroy all his enemies from all the living earth, that all nations may hereafter know and acknowledge that never on earth did his like appear."

Titus and Vespasian then held their council, but so that Vespasian was first baptized, and then they went from the city Lybia, and took ship, and journeyed to Jerusalem, and they overwhelmed all the kingdom with destruction. But when the kings who dwelt in the land heard of it, they were sorely troubled and afraid unto death. And Herod the king was so dismayed, that he said to Archelaus his son, "Alas!

Archelaus hys suna, “La myn cyld, onfoh þu uncer rýce, and myd þys oðrum cyningum þe ðe abutan synd nyme ge ealle angeþeaht, þæt ge magon eow sylfe alysan of eowre feonda gewearde, þa eow wyllað myd eallon forspyllan and eowre rýce to-wurpan.” Nu þæs ðe we to soðon wyton þæt se sylfa Herodes þa hys spere genam, and hyne sylfne ofstang; and he swa sorhlice hys lyf geendode.

And Archelaus hys sunu þa com to þam oðrum cyningum, þe wæron ryxiende eond eall þæt Judeisce rýce, and hig ealle heom geþeaht worhton, and ymbe þæt wæron þæt hig hig sylfe on Hierusalem beclýsan woldon myd eallum þam folce þe heom myd wæron, swa þæt ðær gelamp þæt hig ealle in on þa burh foron, þæt ðær nan þyng þæs folces wyðutan belyfen næs. þæt wæron ærest of ehta ricum ehta cyningas myd eallum þam folce þe heom myd woldon, and hig eac þar ynne seofon gear wunedon.

Ac se wysdom weox myd Títe and mid Vespasiane, swa þæt hig hæfdon ealle þa rícu eond farene and to yrmðe getawode. And hit wæs þa on þam ehtoðan geare þe se mycla hungor heom on becom, þæt hig for þære hlafeaste þa eorðan æton. Ac þa yldestan cempa, þa ðe on Hierusalem wæron and of þam ehta rícon, heom betwynan awyrgendlic geþeaht worhton, and þus cwædon, “Hwæt fremað us ure lyf, nu we geseoð þæt ðas Romaniscan menn cumene syndon, and heom to nymað ure ríce and ure stowe and eac ealle þas þeoda? Selre us ys to soðon þæt we us sylfe ofslean þonne hig us yfelum deaðe acwylmon, and eft secgon þæt hig ofer us sige hæfdon.” Ac ic wat þæt hig heora swurd þa abrudon, and heom betweonan fuhton, þæt ðær wæron on dæg ealra ofslagene huru endlyfen þusend.

And þæt folc þæt ðær æfter on þære ceastre belyfen wæs, þa wæron sume to deaðe afærede for þæra cyninga ege, for þam ðe hig heora hat-heortnyssa nahwar forbugan ne myhton for þære mænige þe ðær ofslagene wæron. And heom eac se stenc þa swa yfele derede for þære mycelan hætæn, þæt hig þa

my child, take thou our kingdom, and with these other kings who are about thee take ye all counsel, that ye may deliver yourselves from your enemies' power, who wish utterly to destroy you and overthrow your kingdoms." Then, as we certainly know for truth, Herod himself took his spear and stabbed himself, and thus miserably ended his life.

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And Archelaus his son went to the other kings, who reigned throughout the Jewish territory, and they all took counsel, and agreed that they should shut themselves up in Jerusalem, with all the people that was with them, so that it came to pass that they all went into the city, and there was none of the folk left without. There were at first eight kings of eight kingdoms, with all the people which would go with them, and they remained therein seven years.

But wisdom grew with Titus and Vespasian, so that they had soon gone through all the kingdoms and reduced them to poverty. And it came to pass in the eighth year, when the great famine came upon them, that they ate earth for lack of bread. But the chief warriors who were in Jerusalem and they of the eight kingdoms took evil counsel among themselves, and spake thus, "What profiteth us our life, seeing that the Romans have come, and take to themselves our kingdom and our place and eke all these nations? Better were it for us in sooth that we slew ourselves, than that they should put us to an evil death, and afterwards say that they had triumphed over us." And I wot that they drew their swords, and fought with one another, so that there were slain in all on that day at least eleven thousand.

And the folk that remained in the city were some of them frightened to death for dread of the kings, for they could nowhere escape from their rage, on account of the multitude that were there slain. And also the stench plagued them terribly on account of the great heat, so that they said among

heom betwynan cwædon, “Eala! hu we syndon geomrigende and swyðe aforhtigende, be myclum gewyrhtum; for þam ðe we þone Hælend to deaðe gesealdon, and we nu þæt geseoð þæt we for þig yfelum deaðe sweltan sceolon. Ac uton ure heafdo ahyldan and þysse ceastre cægean þyssum Romaniscan folce agyfan, for þam ðe we full georne geseoð þæt we elles wyðynnan þysum weallum hrywlicum deaðe forwurðan sceolon. Ac uton hig on hand syllan Tȳte and Vespasiane and heom þus to-cwæðan, ‘Her we syllað eow urum hlafordum Tīte and Vespasiane þysse ceastre cægan, þa ðe eow dryhten God ufene forgifen hæfð, and we þæt nu wyton þæt ðys rice ys eower and na leng ure, and hyt ys eow geseald þurh Messian, þæt ys Cryst Godes sunu.’” Eall þæt folc heom þa þæt gecuron, and þam Romaniscan here on hand eodon and heom þus to-cwædon, “Demað us hwylcum deaðe we sweltan sceulon, for þam ðe we þone Hælend to deaðe gesealdon.” Ac þa ða hig þus gesprečen hæfdon, hig wæron sona on ælcere healfe gefangene and fæste gewryðene, and on ælcere healfe myd stanum getorfode; and sume on forclun-genum treowe ahangene þa fet up and þæt heafod adūn, and sume hig wæron myd sperum gesticode, and sume to ceāpe gesealde, and sume hig wæron on feower dælas tohaccode, eall swa hig þæs Hælendes tunecan on feower todældon.

And Titus and Vespasianus þa heom betwynan geþeaht worhton, swa þæt hig of þam Judeum þe ðær to lafe wæron, for anum penige XXX gesealdon, ongearn þæt ðæt þa Judeas ær urne Hælend æt Judas hys agenum cnyste myd þrytegum penegum gebohton. And hig wæron þa Titus and Vespasianus heom eall þæt Judeisce land agende, and georne ymbe þæt smeagende hwæðer æfre ænig man wære þe ænige mærdæ of þam Hælende hæfde, of his reafe oððe of sumum oðrum deorwyrðum þyngum, and hyt swa þeah swa gesmeaðon þæt hig an wyf gefundon þære nama wæs Verōnix, and heo wæs swyðe crysten and leof and wurð eallum folce. And eac hyt wæs seo ylce Verōnix þæs Hælendes reāfes æthrān, and wearð

themselves, "Alas! how afflicted and terrified are we, and with great right, for we gave up the Saviour to death, and now we see that we must therefore die an evil death. But let us now bow our heads, and give up the keys of this city to the Roman people, for in good earnest we perceive that we must else perish within these walls by a pitiful death. Come let us deliver them up to Titus and Vespasian and say to them, 'Here we deliver to you our lords Titus and Vespasian the keys of this city, which the lord God above hath given over to you, and we now know that this kingdom is yours and no longer ours, and that it is given to you through Messias, that is, Christ the son of God.' " The whole people assented to this, and gave themselves up to the Roman army, and spake thus to them, "Judge us by what death we shall die, for that we delivered the Saviour up to death." And when they had thus said, straightway they were seized on all sides, and fast bound, and on all sides stoned with stones; and some were hung on withered trees with their feet up and head down, and some were thrust through with spears, and some sold for slaves, and some were cut up into four parts, even as they divided the Saviour's coat into four.

And Titus and Vespasian took counsel between themselves, so that of the Jews who remained there they sold thirty for one penny, in return for the Jews buying our Saviour for thirty pence from Judas his own disciple. And Titus and Vespasian took possession of all the land of Judea, and made diligent search whether there were ever a man who had any miraculous relics of the Saviour, of his garment or some other precious things; and so diligently did they search, that they found a woman, whose name was Veronica, and she was a true Christian and beloved and honoured by all people. It was the same Veronica who touched the Saviour's garment, and was healed thereby from the bloody flux. She

þurh þæt fram þæs blodes fleusan gehæled. Heo wæs þa sumne dæl hæbbende of þam reafe þæs Hælendes and hyt swyðe deorwyrðlice heold, and eac heo hyt for Crystes andwlytan æfre hæfde.

And Titus and Vespasianus þa hyre æfter asendon, and heo heom myd manega dagas wunede oð þæt Volosianus com þæs Caseres mæg, and hig þa hwyle ymbe þæt wæron þæt hig Pilatum gefengon and hyne on anum ysenum scryne gebrohton on þære byrig Damascus, and hyne þær myd scryne myd eallum on feastum cwearterne beclysdon, and þær toforan þam geate hyrdas gesetton þæt wæron ealra IIII and feowertig cempena. And hig syððan bodan asendon to Romesburh, to þam casere Tyberie, to þam þæt he sceolde Volosianus hys mæg on Judea-land asendan, for þam ðe he ðær fæla þynga gewytan myhte þæs ðe se Casere ær nan þyng gehyrde.

Tiberius þa se Casere swa dyde, and cwæð to Volosiane hys mæge, “Far and onfoh ealle þa ðing þe ðu on sǣ habban scealt, and gewend on Judea-land; and þær sec ænne of þæs Hælendes leorning-cnyhtum, and þæt he cume to me on hys Dryhtnes naman and myne wunda gehæle, þa ðe ic gefyrn myd myclum yfele þolode. And asend swylcne dōm ofer þa Judeiscan cyningas eall swylcne hig ofer þone Hælend asendon, and cwylm hig ealle to deaðe. And gif þu þone man to me gelædest þe myne wunda gehæle, ic wylle on þone Hælend Godes sunu æfre gelyfan, and ic wylle on his naman gefullod beon.” Volosianus hym andswarode and cwæð, “Gea Hlaford, and hwæt gif ic swylcne man gemete, hwylce mede sceal ic hym behatan?” Tiberius hym andswarode and cwæð, “Beo þanon þe he beo, sig he cynyng æfter me.”

Volosianus hym þa wæs forðwerdes farende, and on anes dæges færelde to sǣ becom, (seo sǣ hatte Licostratus) and he þær on scyp eode, and myd hys scyppreðrum hys segl up ahof, and swyðe forð seglode and swa þæt he gefōr þæt he on þam ehtoðan dæge on Judea-land and to Hierusalem becom, and he þa het ealle þa ðe Cryst awyht cuðon, þæt hig hym sceoldon

had a piece of the Saviour's garment, and treasured it most dearly, and she accounted it even as Christ's own face.

And Titus and Vespasian sent for her, and she remained with them many days, until that Volusianus the emperor's kinsman came, and in the meanwhile they were employed in taking Pilate, and they brought him in an iron cage to the city of Damascus, and then they shut him up cage and all in a strong prison, and set keepers before the door, in all forty-four soldiers. And they then sent messengers to Rome to the emperor Tiberius, to the end that he should send Volusianus his kinsman to Judea, that he there might inform himself of many things the like of which the emperor had never heard.

Then the emperor Tiberius did accordingly, and said to Volusianus his kinsman, "Go and prepare all things which thou wilt need at sea, and sail to Judea, and then seek out one of the Saviour's disciples, and let him come to me in his Lord's name and heal my wounds which I have so long grievously suffered from. And pass such sentence upon the Jewish kings as they passed upon the Saviour, and put them all to death. And if thou bringest me the man who shall heal my wounds, I will even believe on the Saviour the son of God, and I will be baptized in his name." Volusianus answered him and said, "Yea, Lord, and what if I find such a man, what reward shall I promise him?" Tiberius answered and said, "Be he from whence he may, let him be king after me."

Volusianus then set forth and came by one day's journey to the sea, which is called Licostratus, and then he went aboard a ship, and with his sailors he set his sail, and quickly sailed forth; and he made such way that on the eighth day he came to Judea and to Jerusalem, and he then commanded that all who knew aught of Christ should come to him, and

to-cuman, and he sona hig ealle axode hwylce dæda be þam Hælende gedōne wæron. Ða com Joseph of Arimathia and Nychodemus myd hym, and hym eall sǣdon þæt ðæt hig þær on wyston. Nichodemus sǣde, “ Ic wat þæt ic hyne geseah, and þæt ic wat full georne þæt he ys ealles myddangeardes Hælend.” Joseph hym þa to-cwæð, “ Ic wat þæt ic hyne of þære rōde genam, and hyne on þa byrgene lede þe ic hæfde me-sylf of stane aheawen, and ic wæs an þæra manna þe his byrgene heold, and ic myn heafod ahyldde and hyne geseon wolde, ac ic þær nan þyng of hym ne geseah. Ac ic þær twegen englas geseah, ænne æt þam heafdon and oðerne æt þam fotum, and eac hig me axodon hwæne ic sohte. Ic heom andswarode and cwæð, þone onhangenan Hælend ic sēce. Hig cwædon me ongean, Farað on Galileām, þær ge magon hyne geseon, swa swa he eow ær foresæde. And eac æfter þysum, (cwæð Joseph) ic hyne geseah on þam ylcan flæsce þe he æror wæs and his leorning-cnyhton sealde etan and dryncan.”

Æfter þam þa ða Joseph þus gespreccen hæfde, þa com þæt arwurðe wyf Verōnix and þus cwæð, “ þæt ic wat, þæt ða ic on þære mænige wæs þæs folces þæt ic him to-cuman ne myhte, buton þæt ic hys hrægles fnædes oðhran, and me þæs blodes fleusa huru twelf gear eglode, ic wæs þa sona hal geworden ; and ic æfre gelyfde þæt he ys se lyfigenda God ā on ecnysse.” Volosianus het þa Pilatum gefeccan, and hym to-cwæð, “ For hwig lete þu ofslean Godes sunu ?” Pilatus hym andswarode and cwæð, “ Hys agene þeoda and þa yldestan bisceopas hyne sealdon me.” Volosianus þa wearð yrrde geworden and þus cwæð, “ Swa me se sylfa Dryhten lybbe, þam wyrsestan deaðe þu scealt sweltan.” And Volosianus hyne þa eft het on þam ysenan scryne gebryngan, and on cwearterne gesettan, and to ðam arwurðan wife cwæð syððan þus, “ Ic hate þe Verōnix þæt ðu agif me þa halignysse þe þu myd þe hæfst.” Verōnix hym þa swyðe wyð-soc and sǣde, þæt heo nane halignysa myd hyre næfde.

he then inquired of them all, what acts had been done concerning the Saviour. Then came Joseph of Arimathea and Nicodemus with him, and told him all that they knew concerning the matter. Nicodemus said, "I know that I saw him, and this I know full well that he is the Saviour of all the earth." Joseph said to him, "I know that they took him down from the cross, and laid him in the sepulchre, which I had myself hewed out of the rock, and I was one of the men who guarded his sepulchre, and bent my head and thought to see him, but I beheld there nothing of him; but I saw two angels, one at the head and the other at the foot, and they asked me whom I sought; I answered them and said, I seek the crucified Saviour. They said again to me, Go into Galilee, there shall ye see him, as he foretold to you. And also after this, (said Joseph,) I saw him in the same flesh in which he was before, and gave his disciples to eat and drink."

After Joseph had thus spoken, came the venerable woman Veronica and thus spake, "I know this, that when I was in the throng of people I could not come nigh to him, but I only touched the hem of his garment; and whereas the issue of blood ailed me at least twelve years, I immediately became sound; and I have ever believed that he is the living God to all eternity." Volusianus then commanded Pilate to be fetched, and said to him, "Wherefore didst thou cause the son of God to be slain?" Pilate answered him and said, "His own people and the chief bishops delivered him to me." Volusianus then waxed angry and spake thus, "As the Lord himself liveth, thou shalt die by the most horrible death." And Volusianus commanded him to be brought to the iron cage and put in prison, and then spake thus to the venerable woman, "I command thee, Veronica, that thou give me the holy relics which thou hast by thee." But Veronica vehemently refused him and said, that she had with her no holy relics.

Ac Volosianus hyre na ne gelyfde, ac hig swa þeah genyðde myd myclum ege þæt heo hyt ameldode and þus cwæð, “La leof, hyt ys belocen on mynre bed-cofan þær ic dæghwamlice to mynum Dryhtne me gebæd.” Volosianus cwæð, “Agif me þone Dryhten þe ðu to-geeadmeddest, and ic hyne wylle eac geeadmeddan.” Veronix þa swa dyde, and hym forwyrnan ne dorste. Volosianus, þa seo halignis hym wæs to-broht, þa feoll he nyðer astreht, and myd ryhtum geleafan hyne þær to-geeadmedde, and swa let þæt hyt Dryhtnes sylfes andwlyta wære; (ac hyt eallunga swa næs, ac hyt wæs þæt reaf þæt se sylfa Hælend werede). And Volosianus þa ða he up aras he þone andwlytan genam, and swa wende þæt hyt Crystes andwlita wære, and hyne on pællenre scytan befeold, and eac heo wæs gewefen myd golde. And þa scytan he dyde þa on an gylden fæt, and hyt myd hys hringe geinseglode and þus cwæð, “Swa me Dryhten lybbe, and swa myn sawl lybban mōte, þæt nelle ic næfre mynes Dryhtnes andwlitan aseon ær ic toforan Tyberie cume minum hlaforde, and hym gecyðe ealle þa þyng þe her gewordenene synd.”

Ac ic wat þæt he þa het Pilatum þam fulestan deaðe acwylman, and wæs hym syððan toward hys scypes farende. And þæt arwurðe wyf þa Veronix ealle hyre æhta for Crystes naman forlet, and wæs Volosiane æfter-fyligende and samod myd hym on scyp astygende. Ac Volosianus hyre to-cwæð, “La wyf, hwæt secest þu?” Heo hym andswarode and cwæð, “Ic sece mynne Dryhten, and lā hwæt hæbbe ic gedon, ic axie þe, þæt ic ne mot mynne Dryhten habban? To soðon ic þe secge, gif þu hyne nelt me agyfan ne forlæte ic næfre þe, ær þon ðe ic geseo hwar þu hyne alecge and ic hym þonne geeadmedan wylle and hym æfre þeowian þa hwyle þe ic lybbe.” Þa þæt folc þæt gehyrde, hu Veronix þæt arwurðe wyf gesprečen hæfde, hig sona ealle hyre nehheburas, ægðer ge weras ge wyf, swyðe wecon. Ac Veronix heom to-cwæð, “La Hierusalemes bearn, ne wepon ge nā ofer me, ac wepað ofer eow and ofer eowre bearn, for þig wunder hyt ys gif ge næfre ne gehyrdon

But Volusianus believed her not, but notwithstanding her denial he compelled her with much terror, so that she confessed and said, "O Sir, it is inclosed in my bedstead, where I daily pray unto my Lord." Volusianus said, "Give me the Lord whom thou worshipest and I also will worship him." Veronica therefore so did, and durst not deny him. Volusianus, when the relic was brought to him, fell down stretched on the earth, and with true faith worshiped it, and supposed that it was the face of the Lord himself (but it was no such thing at all, but was the garment that the Saviour himself wore). And when Volusianus rose up, he took the face, and thought that it was Christ's face, and folded it in a purple sheet, which was also woven with gold. And he placed the sheet in a golden urn and sealed it with his ring, and spake thus, "As the Lord liveth, and so may my soul live, I will never look upon my Lord's countenance, before I first come to Tiberius my lord, and make known to him all the things that have here come to pass."

And I wot he commanded Pilate to be put to the vilest death, and then he went towards his ship. And the venerable woman Veronica forsook all her possessions for the name of Christ, and followed after Volusianus, and was ascending into the ship with him. And Volusianus said to her, "O woman, what seekest thou?" She answered him and said, "I seek my Lord, and alas! what have I done, I pray thee, that I may not have my Lord? In sooth I tell thee, if thou wilt not give him to me, I will never leave thee before I see where thou layest him, and then will I worship him and ever serve him while I live." When the people heard how Veronica that venerable woman had spoken, all her neighbours as well men as women wept sore. But Veronica said to them, "O children of Jerusalem, weep not for me, but weep for yourselves and for your children, for it is marvellous if ye never heard how God himself spoke, saying

hu God sylfa cwæð, þa he sæde þæt ælc þæra manna þe for Crystes naman ealle þyng forlætt, he onfehð hundfealde mede and þæt ece lyf geearnað.”

Volosianus þa het hys scypmen swyðe forð rowan, and þær bæftan let Titum and Vespasianum, and swa forð seglode oð þæt he becom on þa ea Tyfre, and he on þære ea hys scyp forlet and on þa ceastre eode þe ys genemned Lateranis, and þanon asende bodan to þam Casere Tybérie, and hyne het axian, hwæðer he wolde þæt he to hym come. And Tyberius þa wæs swyðe geblyssigende, and het Volosianum hym raðe to-cuman, and hyne sona axode, hwæt he on Judea-lande afunde be þam Hælende oððon be hys leorning-cnyhtum, “Ic þe bydde gebycna hyt eall me.” Volosianus þa cwæð, “La myn Hlaford, ealle þa ðyng þe ic þær gemette, ealle ic gedo þæt þu hig nu wast. Ðæt ys ærest, þæt ic þær gemette Týtum and Vespasianum þyne getrywestan under-cyningas, and þær syndon gyt God swyðe ondrædende, and ic gemette þær þone Casere onhangen, and Caiphan and Archelaus gehænedne, and Pilatum gewryðenne and on ysenum scryne fæste gebundenne, and on Damascum þære byrig on cwearterne asetne. And þæt ys eall forþam ðe þa Judeas þone Hælendan Cryst myd sperum and myd stengum and myd blasum hyne forþrysmodon, and ure leoht ofslogon and þæt gefasian noldon þæt hyt hyder to us come. Nu for þon Títus and Vespasianus hig habbað yfelum deaðe acwylmede and swyðe mycle mænige of þam Judeum ofslagene. And þyne twegen getrywan cnyhtas comon of Arimathia, þæt wæron Joseph and Nychodemus, and abædon þæs Hælendes lychaman, and hyne on nywre byrgene bebyrgdon, and he þa se sylfa Hælend on þam þryddan dæge of deaðe aras and hyne hys leorning-cnyhtum ætywde, on þam ylcan flæsce þe he æror wæs, and his leorning-cnyhtas hyne gesawon hwar he wæs on heofenas astigende. And eac he fæla wundra worhte ær hys þrowunge; he deade awehte, and he blynde gelyhte, and he hreoflan geclænsode, and he deofelseocnyssa fram mannum aflymde, and fæla oðra

that every man that for Christ's name forsaketh all things shall receive a hundredfold reward and obtain eternal life."

Volusianus then bid his sailors row forth stoutly, and he left there behind Titus and Vespasian, and sailed away until he came to the river Tiber; and he left his ship in the river and went to the castle which is named Lateranis, and from thence sent messengers to the emperor Tiberius, and commanded to inquire of him whether he would that he should come to him. And Tiberius was very glad and bid Volusianus quickly come to him, and immediately asked him what he had found out in Judea concerning the Saviour, or concerning his disciples, "I bid thee tell it all to me." Then said Volusianus, "O my lord, all things that I there found out, I now do thee to wit thereof. That is, first, I found there Titus and Vespasian thy most faithful viceroys, and there they are still, fearing God greatly; and I found there the emperor hanged, and Caiaphas and Archelaus stoned, and Pilate fettered and bound fast in an iron cage, and put in prison in the city Damascus. And all this was done because the Jews with spears and staves [smote] the Saviour Christ and with torches suffocated him and slew our light, and suffered it not that it should come hither to us. Now, therefore, Titus and Vespasian have put them to an ill death, and have slain many of the Jews. And thy two faithful servants came from Arimathea, namely Joseph and Nicodemus, and begged for the Saviour's body, and buried it in a new sepulchre. And he the self-same Saviour arose on the third day from the dead, and showed himself to his disciples in the same flesh in which he was before, and his disciples saw him as he ascended to heaven. And moreover he did many miracles before his passion; he raised the dead, and he enlightened the blind, and cleansed lepers and drove diabolical diseases from men; and many other mighty works he wrought, and the Jews slew him without any crime and

mærða he worhte, and þa Judeas hyne þa acwealdon butan ælcum gylte, and hyne on grenum treowe ahengon. And Titus and Vespasianus heom þæt wraðe forguldon, þa ða hig þa Judeas ahengon þa fet up and þæt heafod adun. Se hælend wæs ofslagen buton ælcon gylte; and þa Judeas wæron ofslagene þam fulostan deaðe and heora naman syndon adylegode ofer ealre eorðan, swa swa hig sylfe geearnodon. And eac we þær an wyf gemetton, seo sæde þæt heo Dryhtnes andwlitan hæfde. Nu hæbbe ic her (cwæð he) ægðer ge þæt wyf and eac þone andwlitan.”

Ða cwæð Tyberius, “Eala swyðe wæs ic gewylnigende þæt ic hyne geseon wolde, and hyne geeadmedan.” Volosianus þa up astod and þone pæll astrehte þe Dryhtnes andwlytan on wæs befealden, and Tyberius þa þone andwlitan geseah, and swa wende þæt hyt Dryhtnes andwlyta wære; ac hyt eallynga swa næs, ac hyt wæs þæt reaf þe se sylfa Dryhten werede. Ac ælc þæra hæðenra manna þonne he ærest on beseah, hym þuhte þæt hyt Drihtnes andwlyta wære. And Tiberius hyne sylfne geeadmedde, and se hreofla þe hym ær lange on wæs wearð þa sona nyðer afeallen, þæt hys lichama wæs swa clæne swa byð geonges cyldes. And he sona gelyfde and wearð gefullod, and eall hys hyred and eall þæt folc þe hym undergeþeodd wæs, on naman ures Dryhtnes Hælendes Crystes. þam sig wuldor and wurðmynt, â in ealra worulda woruld. Amen.

hanged him on a green tree. And Titus and Vespasian dearly requited them for these things, for they hung the Jews with their feet up and head down. The Saviour was slain without any crime, and the Jews were slain with the most ignominious death, and their names are annihilated over all the earth as they deserved. And moreover we found a woman there, who said that she had the Lord's face. Now have I brought here (said he) as well the woman as the face."

Then said Tiberius, "Ah, vehemently have I longed to see him and to worship him." Volusianus then stood up, and spread forth the purple cloth in which the Lord's face was folded, and Tiberius saw the face, and thought that it was really the Lord's face. But it was no such thing at all, but the garment which the Lord himself wore. But each of the heathen men, when he first looked on it, thought that it was the Lord's face. And Tiberius humbled himself, and the leprosy which had been on him so long immediately fell off, and his body was as clean as that of a young child. And he quickly believed and was baptized and all his household, and all the people that was subject to him, in the name of our Lord Jesus Christ. To whom be glory and honour for ever and ever. Amen.

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